

PURCHAS his Pilgrim.

MICROCOSMUS,
OR

THE HISTORIE.
Alex. M. OF MAN. *Killiker*

Relating the { *Wonders of his* GENERATION,
 { *Vanities in his* DEGENERATION,
 { *Necessity of his* REGENERATION.

Meditated on the words of DAVID.

PSAL. 39. 1.

Verily, every Man at his best state is altogether
Vanitie. SELAH. *Alex. M.*

By SAMUEL PURCHAS, Parson of S. Martin
neere LVDGATE, London.

E Cælo descendit, Trædit orationem.



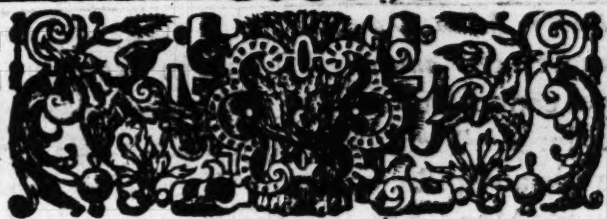
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THE PREFACE TO THE READER.

I Durst not present this Treatise of *Mans Vanitie*, with an Epistle Dedicatorie, to that Reuerend and Worthy Name; which beautifies the Frontispiece, and vouchsafing to the AVTHOR, is therefore in humble thankfulness implored to the WORKE, to become Benigne PATRON. I knew not how to passe that *great Gulph*, twixt so Great Worth, and so great vnworthinesse; especially in so worthlesse a businesse, wherein I am like that Rhetorician who sued his Scholer (whom he had taught on condition then to pay him a large Stipend, when hee first preuailed in any Suite) that if he did ouerthrow him, by iudiciall sentence; if hee were overthrowne, by conditioned bargain, hee must be payd: so I, which seeke to proue,

The Preface

Euery Man Vanitie, if I preuaile, am therefore *Vanitie*; if I faile in Argument, yet cannot but abound in *Vanitie*, writing so large a Treatise in vaine. Loth was I to adde an Epistle, a second Witnesse to conuince Mee. Yet lest the Readers labour might prooue *Vanitie*, I thought meet to relate the Generation of this BENONI, the *Sonne of my sorrow*, and the seruice he might doe to such as entertayne him.

Acad. Cant.

Not many yeeres since, I had meditated a few brieft Notes for a Lenten Sermon, as a dutie to that Mother of Arts and Sciences, the VNIVERSITIE, which with least (God disposeth all to the best) indulgence, had betimes forced Mee to shift for my selfe. Shee which might challenge Whatsoever I Am, Haue, Can, in that (how little?) which may be termed *Learning*, did not (nor do I examine the cause) make vse of my intended seruice. I returned an *Example* of that, whereof my Text is the *Rule*, and by not-preaching, preached, that *Euery Man at his best state* (in his best purposes) *is altogether Vanitie*. SELAH. And still had that little labour, like an abortiue Infant, slept in the Graue of *Vanitie*, had not VANITIE quicken'd it. DEATH gaue Light, Life, and this *Ac-*

to the Reader.

creased growth to those *Notes*, by taking the same from Others My neerest & dearest Friends : First, shooting his *fatall Arrow* on my left hand, and by the death of a kinde *Brother in Law*, leauing Mee the cares of another Family, the Widdow & the Fatherlesse.

A few Weekes after, a more piercing Arrow lighting on my right hand, depriued Me of (My *Right Hand*) my dearest *Brother*, whose intangled *Booke-estate* perplexed Me in a new kind of Bookishnes, with Heterogeneous toyle of Body, and vnacquainted vexations of Minde, to pay manifold debts, and to prouide for his foure little Fatherlesse and Motherlesse Orphans.

Thus had I spent the time from Lent to Lent, in DEATHS seruice; My selfe almost executed by Executership, with continuall Infirmities attending those Affaires of Mortalitie (God helpe the MAN still ingulphed in this tempestuous Sca) when that *Lenten Season* (*Sorrowes Terme*) summons her silent Courts, reuiues the Dead in My quicke passions, and suggests thoughts of publishing some-what in this kinde, that Others might gaine by My loss; whereto that *No-Sermon-Sermon* seemed to promise assistance.

M. Will.
Pridmore,
Husband
to Mary
Purchas
my Sister,
hee dyed
on Good-
Friday,
1618.
M. Daniel
Purchas,
May, 11.
1618.

The Preface

M. ANNE
Purchas,
March, 13.
last.

M. ARIE
Purchas a-
ged fif-
teene
yeeres,
April 15.
1619.

I consider, resolute, review; am now about to write, when DEATH presaging a *Panegyrike* to his Prayse, addes new matter, and shooting *directly* ouer my head, calls mee to the last Obsequious and Executious Duties, to My *sicke, dying, dead* MOTHER. And then, *difficile est non scribere*; Teares might supply, if Inke failed.

But behold, *plurima Mortis Imago*! This *Epitaph* of *Mortality* was new begunne, when a fourth descending Arrow lights (a little short of Me) at My Feet, & in the most hopefull yeeres, leaues *Vanity*, in stead of a DAUGHTERS Embraces. These new Teares blotted not out those new Scrolles, but with a strong *Antiperistasis*, vnited My Meditations to a more serious view of Humane Mortalitie, and all the Vanities thercon attending.

Si Natura negat, facit Indignatio Librum.

But what is this to the World? to the Reader? *Id populus curat, scilicet!* What befell Me *in the House*, must I preach *on the House top*? I say not, What is the World to Me, if euerie Man be *Vanitie*? I begge not Readers; *Satis est si unus, satis est si nullus.* Pardon yet *Thy pleasure* out of my paine, and My seeking, in priuate ills, a publike good. In the Worlds Creation,
L. 62

to the Reader.

Light shined out of darknesse; In the re-
stitution, *Life*, out of *Death*, blessing out
of a Curse: it is Mans Vanitie, if euerie e-
uill workes not to his good. And yet I wan-
ted not the most publike Causes, in the
most publike Examples of Mortalitie,
concurring in season with those priuate.
Let *Durie* neglect the imputation of Pre-
sumption; I had beene a wicked Man, a
wicked Subiect, if my Passions had been
dead in the Death of our late Queene
ANNE, of glorious Memorie; if senselesse,
in the dangerous sicknesse of *Our Dread*,
(long may *this Word* last entyre, long may
it be ere the *r* erreth and vanisheth) *Some-*
raigne King JAMES. Hauing (against my
will) such a peerelesse Payre, added to
that former *Cloud of Witnesses*; Sicknesse
being the *Harbenger* of DEATH, and
Death the penaltie of *Sinne*; this enlarged
my thoughts to a more full Examination
of all Humane Vanitie whatsoeuer, as be-
ing the execution of that first sentence,
Morte morietis. GOD is the *Eternall Veri-*
tie; Man falling from Him by *Morall*, in-
currerth *Mortall VANITIE*, in *Internall*,
Externall, *Eternall DEATH*, which I
haue thus trauersed: not of a Cynike
sarling disposition, not for flashes of wit-

LENT,
1619.

tic

The Preface

tie Lightnings, or of thundering affrighting Rhetorikes; not for Ostentation of Idle-busie Science: these Musters against Vanitie had beene Vanitie. The Scripture auerreth, Experience auoucheth what I here argue, that *Every Man is Vanitie*. And if it prooue Vanitie to all others, yet let it remaine to after-Ages, as the BOOK OF MY CONFESSIONS, who haue thus pleaded *guiltie* against MY SELFE in the sense of Natures corruption; by this *straight gate* crowding (euen till I leaue my selfe behinde; for *Every Man is Vanitie*) that I may enter that *Palace of Verity*: to which Designe the DEVILL and the WORLD together, are not so much impediment, as MANS, beloued, magnified SELFE. Thus hast thou heard the Storie of this my Mindes Conception; which was *deliuered* (as if this my *Brain-tranell* had beene an officious perpetuall Mourner and Attendant on *Her Maiesties* Herse) and this Worke finished on the day of those solemne FVNERALS.

No sweeter Lesson then *Lachryma*, no Meditation lesse vaine, then this of Mans Vanitie. This makes the best Harmonie in a Consort of Mortified Passions, where *Fear*es of, and *Confidence* in Man are ex-

ch

to the Reader.

cluded: *Selfe-love, Pride, Contention, En-
vie, Conetonsnesse*, are, by the thoughts of
Mans Vanity, vanished; *Perfection, Free-
will, Merits, Supererogation*, and other Ro-
mish Mists, vanish; and all Our Actions
dance the sober *Measures of Mortalitie*;
Man *living*, as *continually dying*; as euerie
day looking to bee called to *give accounts*
of his *Stewardship*. That wee may *learne to*
number our dayes, and *apply our hearts to*
Wisdoms, by considering our *wonderfull*
making, our monstrous marring, our more
then most admirable renewing and reco-
uerie to as Superlatiue an Excellencie in
Regeneration, as is this deficiencie in our
Degeneration; that we may *deny our selues*,
take up our Crosse, and *follow our LORD* (if
I be not *altogether Vanity*) these Lines are
not altogether vaine: to which end GOD
blessc them vnto Thee, lest otherwise they
one day rise in Iudgement to conuince
Thee (READER) *lighter then Vanity*. It now
comes forth as *borne out of due TERME*:
but thou hadst need of a long VACATI-
ON, to take serious view of thy VANI-
TIE. Doe so, and neither *Thou*, nor *I*,
shall (hercin) be VANITIE.

Farewell, IUNE 24. 1619.

THE

R

D





REVERENDO
IN CHRISTO

PATRI AC DOMINO,
D. JOANNI KING,
Episcopo London,

Patrono suo Benignissimo

SAMUEL PURCHAS

Minores, (minoris)

Mundos Duos,

Microcosmum SE,

Suasque

De Microcosmo

Meditatiunculas

D. D.

L.

Meliora

M.

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ARCHAEOLOGY
OF THE
UNIVERSITY OF
CAMBRIDGE
1871

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yerun-
tamen.

SELAH

4





To the Reader.

That Man in his best is Vanitie, hath thus many Witnesses, these Vanities, escaped in the Impression of this Booke, my best diligence in persuing the same from the Presse, notwithstanding. Some are in some Copies mended. Be intreated to amend these, to pardon all.

ERRATA.

PAge 4. line 13. for acts, reade Arts. p. 43. l. 20. for there, r. Thus. p. 78. l. 17. r. Thus. 88. l. 1. is compassed. 133. 5. tames. 148. 1. not a-bid. 186. before the Marg. note, adde *Andr. Battell*. 198. 1. do. 268. 11 insides. 278. 12. windowes. 294. 7. entelechie. 415. 5. & 507. 14. for Masters. r. Mistris. 563. 8. r. framed Both W. 624. 3. their. 658. 8. for and. r. or. 678. 4. and the. l. 5. as the. 679. 5. perhibetur. I accuse not thy discretion, to tell thee of false Points, or smaller Errors.



Microcosmus,
Or,
THE HISTORIE
OF MAN.

PSAL. 39. 5.

Verily, euery man, at his best state,
is altogether vanitie. *Selah.*

CHAP. I.

*The Alphabet of diuine Learning
begins with the Crosse; of the
true knowledge of a Mans selfe.*



HAT which hath
beene said of old,
ταθήματα μαθήματα, No-
cuments are Do-
B cuments,

CR. 1

a Gen. 29. 17,
31.

b Prou. 1. vlt.

c Gen. 30. 1.
& 25. 19.
Heb. 12. 11.

cuments, appeares here in our Psalmist, growne so great a proficient vnder the Crosse; a sharpe Mistresse indeed, but teaching more by her *reall Sermons* of Repentance, then the eloquentest Orators, then all the frequented Schooles of Prosperitie. Weeping-Crosse, like ^a *tender-eyed LEAH*, is fruitfull, though *hated*; when Prosperitie, like *beautiful and well-fauoured RACHEL*, is ^b *barren*, though *Iacob* loue her better: shee either ^c *cries, Giue me children, or else I die; or dies indeed in child-birth.*

Dauids learning is here seene, not alone in tearmes signifi-

significantly Grammaticall, passionately Rhetoricall, acutely Logickall (which are more couert) but in the melodious composition, sweetly Musickall, (entituled, *To the chiefe Musician:*) in the ^d number of his dayes, wisely Arithmetickall; in the ^c hand-breadth measure of himselfe(his Earth) heauenly Geometricall;(*Astronomie* is absent, as too high for meditations of earthly vanitie;) in ^f bridling his mouth, and yet refuting the vaine shewes of men, appeare his vertuous *Ethikes*; his Monitorie *Oeconomikes* against ^g disquieting cares to heape vp riches, we know not for what

CR. 1.

d Ver. 4.

c Ver. 5.

f Ver. 1.

g Ver. 6.

B 2 heires;

BR. 1

h Ver. 4. 11.

i Ver. 5, 6, 7.

k Ver. 9. 12. &
Ver. 3.

heires; his more then *Naturall Philosophie*, in obseruing Natures^h frailetie, and the mysticall *Physikes* of this Microcosme; his supernaturall *Metaphysikes*, after theⁱ *Non ens*, this *Nothing*, *vaine shew*, and *vanitie* of man, ascending
And now, Lord, what wait I for?
my hope is in thee: His *Patience*, *Prayers*, *Cries*, *Teares*, *professed Pilgrimage*, and other his Christian acts of^k *Deuotion*, *Speech*, *Silence*, *Zeale*, *Theorie*, *Practice*, are the rich *embroderie* of this *Psalme*. All which learning is brought to these two heads, the knowledge of God, and of himselfe: of both which, the first
 let.

letters and grounds are in the *Crosse-row* expressed to vs, and by the stile of the *Crosse*, most easily written in our hearts: and all this diuine Alphabet of Christian learning, as it was epitomized in the Title of the *Crosse*, IESVS OF NAZARETH, KING OF THE IEVVES; so in our learning of it, begins the first and deepest impressions in our hearts, by the discipline of the *Crosse*, which whippes her schollers, but to Instruction, not to Destruction!

I meane not here, by the *knowledge of God*, a curious Schoole-Theologie, which

1 Senec. *CR.* 1

m Cic. de Fin.
l. 5.

n Mac. in sam.
Scip. l. 1. c. 9.
*Anima virtutes
ipsas conscientia
Nobilitatis in-
duitur. Iuven.
è cælo des. &c.
o Plin. l. 7. c. 32.*

knowes to know, ¹ *Schola non vite*; nor by the knowledge of *Mans selfe*, a fruitlesse speculatiue Philosophie, which knowes to be knowne (*bona se sua nōrint*) and puffes vp the mind with vanitie; as if Selfe-conceit, and reknowledging the Soules heauenly Originall, by conscience of Mans Nobilitie, were the only way to vertue. So ^m *Cicero* and *Macrobius* interpret that ⁿ *Γινώσκω σεαυτόν*, **KNOWV THY SELFE**, spoken by ^o *Chilo*, and written in golden letters on the front of the Delphian Temple, to *Cræsus* also giuen for an Oracle. I meane another knowledge of *Mans selfe*,

The Historie of Man.

7

selfe, that I ^p may know (sings
Dauid here) how fraile I am
(*mala si sua nōrint*) to know,
that *Man* is *vanitie*, (which in
this Psalme is repeated as the
foot or burthen of the Song)
and how farre hee hath lost
both God and himselfe: that
so in Humilitie (a vertue vn-
knowne to Philosophie) by a
contrarie conscience of his
basenesse and nullitie, hee
might lay a low foundation
of a higher Building, which
^q might reach to Heauen indeed;
farre vnlike the Philosophi-
call *Babel*, bable, babble-
Tower, built with earthen
Brickes (humane Conceit and
Arrogance) in stead of better

B 4

Stone,

BR. 1
P Ps. 39. 4, 5.
6, 11.

q Gen. 11. 4

Stone, and Slime in stead of Mortar.

Such Opinions haue the Philosophers, Magnifiers of Nature, commended to diuers succeeding Heresies, called therefore by *Tertullian, Patriarchs of Heretikes*; not knowing, that the corruption of Nature (which the Scripture termeth *Flesh*) is now become another nature, hauing her owne God and Father, the author of Corruption, and that Man, by his fall, is vanished from his *quondam* humanitie, to belluine immanitie, to trifling inanitie, to meeere vanitie. This is the better obserued, and with brighter

* *Nature cor-
ruptio alia natu-
ra est, habens in
um Deum, &c.*

4.1.10 p

brighter lustre, if wee compare both states together, and from his first created height, take view of his demolished confused ruines. Thus may the Law ^f be a Schoolemaster to Christ, and this knowledge of Man, bring vs to the right knowledge of God, to true Theologie, euen that ^c acknowledging of the truth which is after godlinesse, the knowledge of ^u that one very God, and him whom hee hath sent, IESVS CHRIST, to know which is life eternall. This is my propounded taske in this Worke, to which I haue allotted this Text, a small Garden Plot, but yeelding plentie of
rari-

Ch. 1.

f Gal. 3. 24.

c Tit. 1. 1.

u Ioh. 17. 3.

OR. 2

rarities; that I shall not need to insist on those other mentioned parts of Learning & of this Psalme; nor is it meet to be so generall a Surueyor, having chosen so small a piece of ground for this Fabrike.

CHAP. II.

Anticipation of the Text,
 Enimam vniuersa vanitas
 omnis homo viuens:
the method of this Worke.

Truly, every man, at his best state, is altogether vanitie. SELAH. It is an Indictment, registred by David, indicted by the Holy

CR. 2

Holy Ghost against all Man-kind; an Exception without exception, an vniuersall affirmative Proposition, in which may be obserued a triple triplicitie.

The first, is the *Subiectum*, M A N, a word of substance, attended with two other words; the one, of quantitie, *Omnis*, *Euery*; the other, of qualitie, *Viuentis*, in the prime of his life, or at his best state.

The second, is the *Predicatum*, which first inferreth an action against him, that he is *Vanus*, *Vaine*; nay, expresseth more, he is *Vanitas*, *Vanitie*, (here is *actio* and *passio*) and exaggerateth the same, he is

alto-

CR.2

altogether vanitie; not some small part, but *vniversa*; *omni-moda* (as *Tremellius* reades it) *prorsus* (so *Katablus*) a meere transcendent, quite beyond all *Prædicables*, *Prædicaments*, *Moods*, *Figures*, and althoother tearmes and names of *Vanitie*.

The third, is the *Copula*, the *Verbe*, with her two *Aduerbes*, as a sure Chest with two strong Lockes, to hold and make good this Euidence, or, as by the mouth of two or three witnesses, to ratifie it: The first, is the *Verbe*, not active or passive from some doings or sufferings of some vanitie, but
more

more complete and substantiall (as if Man were transubstantiated into Vanitie) it is a Verbe substantiue, *Is*; nay, (that the *Copula* may hold correspondence to the subject and prædicate) *Is, is not*, is not expressed, is vanished too; expressing (by the not being expressed, but vnderstood) that Men which brag of Reason and Vnderstanding, are Entities rationally, not reall, rather in Reason and Vnderstanding to be conceiued, then solid in true and perfect Being.

The two Aduerbes are, *Verantamen*, and *Selab*; the one, in the beginning, is put
in

CR. 2

BR. 2

in for a Caueat against all humane good things, whereof we glorie; seeme they neuer so excellent, they doe but seeme; *Veruntamen, Verum est tamen*, all vaine shewes notwithstanding, Man is but a shew and vanitie: the other in the end, *Selah*; as if one single *Affidavit* would not serue, or as if Words would not serue, or as if Writing would not serue (so cautelous are men against themselves) but wee must haue it as it were * sealed and deliuered with a *Selah*.

This, some take for a note of higher extension of the Voice in Singing, *Selah*, as
Ela;

* M.S. compared it to a *Numerint uniuersi*, sealed and deliuered with a *Selah*. I haue here expressed the words which before I had written.

Ela; some, of deeper attention of the Minde, *Selah*, *See*, *Loe*; and some, of greater intension of the thing it selfe, *Selah*, *Surely*; or, as *Tremellius* hath it, *Maximè*, a very *Maxime* and sure ground in the Law: Wee are indeed gone at Common Law, in common Nature; and except the Gospell and God of Nature relieue vs, we are altogether vanitie. The Law is a handwriting of Ordinances against vs, and contrarie to vs, written in Tables of remorselesse Stone (after our fall had broken and blotted the fleshie Tables of the heart) the minsterie of Death; this sentence is

Ch. 2

Col. 2. 14.

BR. 2

is the Epitome of that iudicial Sentence. And here *Selah* may be added as the title of a Writ, an *Execution after Iudgement*; which hath not onely passed the Seale, but we are either vnder Arrest alreadie, or pursued by a Proclamation of Rebellion. *Selah, Let all see*, that euery man liuing may know, that *euery man liuing is altogether Vanitie.*

Wee will not exactly obserue this Method (let it be vanitie too) in the handling: but first obserue the subiect, *Man*, especially his created Excellencies, next, the prædicate, *Vaine*, or *Vanitie*; thirdly, the vniuersall note thereto affixed,

affixed, *Vniuersa*; in the fourth place, the vniuersalitie of the subiect, *Euery*; in the fifth, the qualitie, *Viuens*; and so conclude the rest briefely.

BR. 3

CHAP. III.

Man considered in his admirable Creation.

MAN is first to be spoken of; the last in execution, but first in intention, for whom the visible World was made: And how fearefully, how wonderfully was he made, whether we regard the bodie, or soule, or
C hu-

CA. 3

humane person, of both these
 consisting? The Body indeed
 is not the Man, but the House
 or Tabernacle of the diuiner
 Spirit, and both together
 make vp Man; the one, as
 the Shell; the other, the Ker-
 nell; one, the Organ; the o-
 ther, the Workeman; one,
 the Tenement; the other,
 the Tenant; one, the World;
 the other, as it were a God in
 this little World. And though
 the Body be the inferior and
 meaner, yet is it farre higher
 then Man himselfe in his pre-
 sent vnderstanding can con-
 ceiue; yea, exceeds not Con-
 ceit alone, but Wonder. And
 therefore *Dauid*, in the confi-
 deration

dera
 lose
 in a
 rati
 Wo
 sesse
 ow
 me
 pray
 and
 loue
 sou
 subj
 wh
 cur
 par
 did
 vn
 we
 wh

deration hereof, seemes to
lose himselfe in this Maze,
in amazed extasies of admi-
ration both of the Worke and
Workeman. *For thou hast pos-
sessed my Reines (yee read his
owne words) thou hast couered
me in my Mothers Wombe. I will
prayse thee, for I am fearefully
and wonderfully made: Marue-
lous are thy Workes, and that my
soule knoweth right well. My
substance was not hid from thee,
when I was made in secret, and
curiously wrought in the lowest
parts of the Earth. Thine eyes
did see my substance, yet being
vnprefect; and in thy Booke
were all my Members written,
which in continuance were fashi-
oned,*

BR 3

Pl. 39, 13, 14,
15, 16, 17, 18.

GR. 3

Gena. 7.

oned, when as yet there was none of them. How precious also are thy thoughts vnto me, O God, how great is the summe of them? If I should count them, they are moe in number then the sand. If humane generation be so admirable, which yet is so common and continuall, what shall we say of that first Creation, when the LORD GOD formed Man of the dust of the ground, and breathed into his noſethrils the breath of life, and Man became a living ſoule?

Let vs a little fixe our eyes on this admirable Feature, and looke vpon his created Excellencies: and first, let vs take view of the Bodie. The
matter

matter was not deriued from the Sunne, Starres, or any part of the Æthereall superiour World; no, not from the higher and nobler Elements; but from this lowest and basest of all, the Earth (the very dregges and settled Lees, or Sinke, as some * Philosophers reckon, of the whole Creation) which alone makes not an Orbe, or Globe; and together with the WATER, is but a point, and in manner as nothing to the Vniuerse. Neither did the Earth yeeld to this worke her richer parts (which we account Gemmes and Metalls) yea, with a stonie and obdurate parsimonie,

Ch. 3

* Patricius
Panc. Ouid. Me-
tam. Elementaq;
grandia traxit,
Et pressa est gra-
uitate sui.

BA. 3

thee detained Stone (notwithstanding her manie Quarries, and kinds) her firmer Clay, and all more solid Earth, from this composition: onely afforded *the Dust*, the lightest, vnstablest, and most contemptible of her Possessions; and that, whereof the very Birds make their Nests, which the Beasts tread vnder their feet, the Creeping things dispose at pleasure, euery blast of Wind hurrieth and whirleth quite away, and euery plash of Water turnes into myre; that doth the Earth tender for the Materialls of Humane Structure. Thus doe wee dwell in Houses
of

Iob. 4. 19.

Ch. 3

of Clay (so it is tempered now) whose foundation (or first beginning) is in the dust. *Materiam superabat opus*; how much the matter is viler, so much is the worke made more excellent by the most excellent Workeman. Hee is stiled, *Iehoua Elohim*, One God in Trinitie; which did not, as in other creatures, barely speake the word, *Let there be Man*; but wisely consulted, *Faciamus hominem*, *Let vs make Man*; (*quia * rationalis creatura quasi cum consilio facta videretur*) not that he needed counsaile, but that he now intended a more vive and expresse Image of his Wisdome and Counsaile,

Ouid. Met. 2.

Gen. 1. 26.

* Iunilius, or
Beda in Gen.

Ch. 3

* *Inte ar,*
22. 27. 28.

Gen. 2. 22.

then the other creatures were;
 which, for Mans instruction,
Moses vttereth after the man-
 ner of humane consulting.
 The manner of working was
 singular; *Hee* * *formed*, as a
 Potter his Clay; he fashioned
 and wrought into this good-
 ly Figure, or *built, extruxit* or
edificauit (so is it after said of
 the Woman) that this Bodie
 might bee a *Vessell*. (as the
 Scripture often termes it)
 capable of the Best Iewell,
 a House prepared for the best
 Inhabitant. *Pronaq, cum spe-*
ctent animalia cetera terram, Os
Homini sublimē dedit, Cælumq,
videre iussit, & erectos ad sidera
tollere vultus. In token of mans
 maiestie

maiestie over other creatures,
and heavenly societie with
God and Angels, this Dust
was formed into an high e-
rected Bodie, to be as ano-
ther World, to be as a com-
petent House for the Soule.
Of these both in order.

Br. 4

CHAP. IIII.

*Man a little World, the corre-
spondence betwixt him and
the greater World.*



His body is a Micro-
cosme, & created af-
ter the rest, as an Epi-
tome of the whole Vniuerse,
and

CR. 4.

Gen. 9. 2.

* Ps. 139. 14.

and trueſt Mappe of the
 World , a ſummarie and
 compendious other World;
 the frame whereof hath not
 onely miniſtred awfull dread
 vnto the inferiour creatures,
 emulation to the ſuperiour,
 (as by the nurserie and guard
 of good Angels, and by ſo
 many obſeſſions and bodily
 poſſeſſions of Devils, haue
 appeared) but aſtoniſhment
 and wonder vnto Man him-
 ſelfe. Hence grew thoſe Ti-
 tles attributed to Man by the
 wiſeſt of Men: *Dauid* (as ye
 haue alreadie ſeene) calls this
 Bodie * a maruellous curi-
 ous Worke, faſhioned all by
 booke, and as it were in print;

Zo-

Zoroaster, the * Master-peece
or Prize of Natures boldest ad-
uentures ; Trismegist, the Mira-
cle of daring Nature, an earthly
God ; Plato, the Wonder of
Wonders, a heauenly Plant ;
Simplicius, the beginning and
end of all Philosophie.

What should I speake
what Creatures haue said or
done? The Creator himselfe,
as in * loue with Man, with this
Bodie of Man, these Ruines
of Man now fallen (My * de-
lights, saith hee, were with the
sonnes of Men) * assumed not
Angels, but tooke the Seed of
A B R A H A M ; euen hee that
made all things, was made a
Man; and when Man, made
after

Gr. 4

* το μνηρωτάτης
της φύσεως
ἀγαλμα.
Hermes Pi-
mand.

* φιλανθρωπία
τῷ σωτηρῶς
ἡμῶν Θεῷ.
Τιμ. 1. 2.

* Prou. 8. 31.

* Heb. 1. 16.

B.A. 4

after Gods Image, was lost, God made himselfe after Mans Image, to recouer him: and in this humane Bodie, sits now at the right hand of Maiestie, in heauenly Places, the Angels adoring, and all Creatures obeying this *Sonne of Man*.

And doth it not delight vs more, more rauish vs, to see *Homers Iliads* in a Nut-shell, then in spacious Volumes? The *Houres* artificially numbred by a little Watch, then by the greater Wheels of a Clocke? The whole *Law* in ten words; and those all reduced to one Monosyllable of *Loue*? The *Gospell* in a
brieft

CR. 4

briefe Creed? and the subiect
of whatsoever we are bidden
to pray continually, epitomized
in a *Pater noster*? Why then,
O Man, know thy selfe, and
know all things. That thou
shouldst not want a Manuall
or Breuiarie of all Philoso-
phie, whom voluminous Au-
thors would oppresse, and
wearie; Thou hast thy Body,
a Booke of Nature, and carri-
est a little Modell of the grea-
ter World continually about
thee. In thy composition,
thou seest the foure Ele-
ments; the elementarie qua-
lities in thy complexions; all
the ranks and *classes* of crea-
tures in thy growth; first, life-
lesse;

-- Quid mirum
noscere mundum
Si possunt homi-
nes, quibus est &
mundus in ipsis?
Exemplumq; Dei
quisq; est in ima-
gine parua?
Manil 4.

BR 4

lesse ; then, vegetatiue, in growing without sense; next, ζώοντιον, in a sensitiue life, without locall motion; and lastly, a perfecter sensitiue, yea perfecter then a sensitiue.

Is not the Haire as Grasse? the Flesh as Earth? the Bones as Mineralls? the Veines as Riueres? the Liuer, a Sea? Are not the Lungs and Heart correspondent to the ayrie and fierie Elements? the Braines, to the Clouds and Meteors (in the infinitely diuersified fancies, there abiding, or rather in continuall alteration?) the Eyes, to Starres, or those two Eyes of Heauen, the *greater Lights*?
and

and the circular forme of the Head, to the globositie of the Heauens? I list not, with *Augustine, Leo Hebraeus, Franciscus Georgius*, and others, to dilate my selfe in this argument: I rather chuse, leauing this of Nature, to compare it with the best things of Art, such as are goodly Palaces; and to suruey in this Ædifice, the House of the Soule, the Temple of Deitie, the seuerall Roomes, Offices, Walls, Partitions, Architecture; wherein we would desire the Readers patience, to take larger and longer view. And should men trauell farre, to see the supposed Miracles of the World,

MICROCOSMVS, or,

World, in Temples, Amphitheatres, and the like, and be ignorant of a better, which they possesse at home, and carrie with them.

CHAP. V.

Mans Bodie resembled to a Palace : The vtter Courts, Roomes, and Offices, and the lowest inner Court described.



WE are first entertained with the manifold inclosures of this Building (*Cuticula, Cutis, Pinguedo, Panniculus carnosus*, and the membrane of the Muscles, as)

as) a five-fold wall encompassing the vvhole Bodie throughout. Doe wee not see the *Limmes*, that is, the Armes and Legs, containing about one halfe of the structure, extending themselves diuers wayes in length? Such indeed in other buildings are the Stables, Garners, Daries, the offices for Brewing, Baking, Grinding, for Slaughter, Poultrie, and other necessities: but in this quickned edifice are the living Steeds, (so are the Fecte) the Purueyors, Labourers, and Officers for all outward seruices and provisions, which we see performed by the Hands.

D

The

Ch. 5.

CA. 5.

The Trunke (which is the other halfe of the Bodie, adding thereto the Head) is like to three spacious Courts builded round, which as they are all admirable for their goodly, vsfull structure, so yeeld they a more stately magnificence, in the ascent from the lowest Venter to the middle, and thence to the supreme: as likewise in their forme of gouernment by those *Triumviri*, the L I V E R, H E A R T, & B R A I N E, as a sensible Trinity in this Vnity, hauing vnder their leading & command three great Bands of a Subtill, Swift, Aerie Generation: the first, of *Naturall*; the second of

of *Vital*; the third, of *Animall*,
SPIRITS: The first, as the
Yeomanrie; the next, as Gen-
trie; the last, as the Nobilitie,
all of them the bond to vnite
SOVLE & BODY, the Cha-
riots of the Faculties, and
prime instruments of all bo-
dily actions. In the first of
these, are the Offices seruing
both for Nutrition and Ge-
neration, that is, the *Kitchen*,
with all the appertenant offi-
ces, and the *Bed-chamber*, fur-
nished with all their peculiar
Vessels, Implements, Orna-
ments, and conueyances of
officious Seruitours.

There is the STOMACK
as the *Scalding* or *Boyling*-
house,

CA 5

house, in which as in a naturall Caldron, the aliments purveyed and brought in by the GILLET as Clarke of the Kitchen, are perboyled, and receiue their first Cōcoction and preparation: Thence received in the *smaller Guts* as in lesser Vessels; whence the *Meseraikes*, as Vnder-officers, transmit whatsoeuer thereof is fit for nourishing vse, by the Head-Officer the PORTA to be presented vnto the Master-Cooke (should I call him? or, Lieutenant generall of all the Bodies forces Naturall, & Lord of this Belly-Region) the LIVER, who by a second concoction sanguifieth the same (not as other
other

other Cookes , boyling out
the bloud, but) boyling it in-
to nourishing bloud; which
by Natures disposition, that
Great Officer the CAVA car-
rieth in his *two Armes*, the one
to the HEART (*Lord high
Steward of the household, sole
Commander of the powers Vitall,
and Prince of the BREST*) there
by the native facultie of the
HEART, and assistance of
the LVNGS, to bee refined
into Spirits, which thence
are distributed thorow the
whole body by *Arteries*, al-
way attended with *Veines* de-
riued from that other Arme
of the CAVA, and both
Veines and Arteries infinitely

Ch. 5

diuersified to conuey, the one Life, the other nutritiue Bloud, to each part, in a third Concoction, to supply those continuall expences, which *Naturall Heat*, the Treasurer, which receiues and disburseth all (like herein to a lamp which spends and is spent, to giue life & light) consuming the radical moisture, the food of life, exhausteth and exacteth daily toward those incessant disbursements.

But because all which we eate, is not agreeing and fitting nourishment, therefore the **LOWEST VENTER** (where we are still suruaying) hath many conueyances as the

the GALL, which receiuing
the scumme and lighter ex-
crements, not only frees the
LIVER of them, but makes
vse of them to the clenſing
and quicker riddance of vn-
profitable reliques (hence co-
loured) from those *officious*
houses of the SMALL GVTS,
to those *houses of office* (in
ſtrictest ſenſe) the GREATER
GVTS; both which,
the ſmaller and greater (ſepa-
rated by a Valve to prohibit
returne) are diſpoſed in ma-
ny labyrinthian gyres and
winding reuolutions, as to
free the ſuperiour parts from
offenſiue vapours, and to
make the middle part capa-

CR. 5

BR. 5

ble of that, which in direct extent equals the Bearers length seuen times, so to permit a more dilatorie search and detayning of whatsoeuer may be found profitable, preuenting also too crude digestion, too rauinous ingestion, too often and tedious egestion, in him that *eates to liue, and liues not to eate.* The strength of these pipes appear in that a thin skin of an Oxe gut, doth ordinarily hold out the Gold-beaters hammer many yeeres.

As for those grosser and more earthly & indigestible parts of our Aliment, the Liuer by the splenike branch
trans-

CR.5

transferreth them to the Ser-
jeant of the scullery the SPLENE
(which on the left side, as the
LIVER on the right, em-
braceth the STOMACK) a
surly, sullen, melancholy mate
of liuid darke countenance,
euer looking with an enuious
eye on the LIVERS supe-
rioritie; and may bee resem-
bled to an angrie Master of a
Correction house, which not at-
tayning the highest Burgoma-
sters office, doth not the low-
est seruice in executing his
seueritie on his tougher and
stubborner charge: or, to
hold our former simile, to a
Master of Reuels, or Lord of
misse-rule (*Splen ridere facit*)
which

CR. 5

which thus plaies his prizes.

The washing of this Kitchen, and conueyance of all wheyish and liquid superfluities in this second Concoction, is committed to the *Emulgent Scullions*, which sweep them downe to the *Grates*, that is, the *Kidneys*, which lye hidden in the abstrusest parts of the whole bodie (whence the *Light of Lights* is called *the Searcher of the harts and reynes*) and serue as *Streyners*, too often since, as the punishment of Mans sinne, stopped with *Grauell* and *Stones*, whence otherwise the *Ureters*, as two common *Sewers*, conuey the same to the

the Sinke, or greater Vault the Bladder, thence to be exonerated (as by sweate and menstruous Purgations, and otherwise in the third Cōcoction is performed by the other parts) from the Bodies communitie.

Here haue wee seene the Offices and Officers of Nutrition, this being common to these bodily Organs, that they are both the Roomes, Offices, and Vessels, and the Cookes, Officers, and Workmen, in this liuing house of Man, where the whole household furniture is animated, and the Shop it selfe is the Workman. There is the indiuiduall

Ch. 5

BR. 5

* See my Pilgrim. pag. 412.

uiduall person preserved. As for the Chamber of Generation (whereby the kinde is continued, and a mortall generation by generation made immortall) there is nothing to bee seene but *Secrets*, and therefore not to be seene: the irreuocable Law of the *Persians* * shall shut vp this Dore vnto vs. These quickning Cels, and those quickned, the *Mesentery* and *Caule*, which inuolue and compasse round this whole *Court* with a *Wall* of liuing Earth; also that great Gate-house and curious Centre of the Body, the *Naui*ll, (sometime the onely passage of life and nourishment,

ment, but now sealed with an
euerlasting decree of Nature)
the Muscles and other parts,
euen of this *Base Court* and
LOWEST VENTER, would
too long entertaine our ama-
zed eyes. But if wee ascend
from hence to the **SECOND**
VENTER, wee shall ascend
beyond amazement & grow
stupid with wonder.

CR. 5

CHAP.

BR. 6

CHAP. VI.

*The middle Court or Venter :
The wonderfull structure and
Oeconomie thereof : And the
question, whether the Head
or Heart bee seate of the
Soules principalitie.*



*How wonderfull are thy
workes, O Lord ! in
wisedome hast thou
made them all. Here wee may
first obserue (as if Nature
would teach vs not to set our
hearts too much on our bel-
lies) the little commerce
which is betwixt these two so
neere neighbouring Courts
or Venters, not one open gate,
only*

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only a few secret passages for
priuate intelligence; yea the
Gullet it selfe is here in repu-
tation of a Pedlar, not admit-
ted to trucke or vnpacke by
the way, permitted onely his
high-way tract and passage.
Neither doth the *Midriffe* in
our imaginarie ascent from
the lower Court, suffer vs to
passe hither, through her par-
tition wall, otherwise then in
a priue watch and imagina-
rie view. So precious regard,
so sure a gard doth Nature
set to the H E A R T. I should
almost disgrace this H E A R T
to call it Lord Steward (it is
his meanest office: but is it
not commonly scene, that
greatest

C.R. 6

greatest offices are too great for dangerous Subiects, and wiser Princes drowne them in their owne soueraigntie. Certaine, the Heart is a great Prince in this *Microcosme*, and in question (as we shall soon see) of supreme soueraigntie. The L V N G S (which haue taken vp the next roome) may for their high power be entituled the Chamberlaine of this Royall household.

The first thing you encounter after your entrance, is the *Mediastinum*, diuiding and seuering this Court in two parts (the one for the Chamberlaines lodgings, the other for the Princes) both

en-

Ch. 6.

enuironed on the vtter parts like the *Brasilian* Towns walled with Earth, fortified with thicke-set Trees through the compasse, or like a wall of a house, full of studs and timbers, curiously rough-cast without, within lined with Wainscot: Such doe the *Muscles*, *Pleura*, and *Ribs* seeme to the Beholder, together with the glandulous & membranous *Paps*, raised as two pleasant Mounts or Bulwarkes, which in Men serue for Fortification, in Women also for Founts and Conduits, as two Hillocks of this Land now flowing with Milke and Honey, sweetly by Natures selfe

E

at-

Ch. 6

* *Ut sapiens
animal à corde
alimoniam du-
ceret, Lac. de
Op. c. 12.*

a *Pro. 5. 19.*

b *Aug. de subst.
dilect. c. 1.*

attenuated for their Infants
* necessities, for rarifying^a sa-
tisfying delicacies to the Hus-
band, and may be termed the
Forts and Turrets of^b Loue,
vpon which she mounts and
expatiates her selfe, twixt
which shee lyes in ambush,
within which shee dwels and
is enthronized.

Her *Throne* is the HEART,
the Sunne of this *Microcosme*
Fountayne of life and heat,
and (in the Scripture phrase)
of the *ἡγεμονικόν* or Principalitie
of the S O V L E, the principall
seate and residence. Thus
the *Imaginations* are attributed
to the HEART, and God
^c saw euery imagination of the
thoughts

c *Gen. 6. 5.*

thoughts of his heart ; wee are
 commanded to^d loue God with
 all our heart, to^e apply our heart
 to vnderstanding, to^f trust in
 the Lord with all our heart ; and
 all the powers of the Soule
 are included, in, ^g My Sonne,
 giue me thy heart ; and accor-
 dingly al the members of the
 body receiue their direction
 hence ; ^h Out of the abundance
 of the heart the mouth speaketh,
 and euery other member is
 actuated and moued to Ver-
 tue or Vice : ⁱ Christ also dwels
 in the heart by faith : and in
 common vse of speech, they
 which want either vnderstan-
 ding or courage, are called
 Vecordes, Socordes, Excor-
 des,

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d Deut. 6. 5.

e Pro. 2. 1.

f Pro. 3. 5.

g Pro. 23. 26.

h Luk. 6. 45.

i Ephes. 3. 17.

BR 6
i Pro. 17. 16.

k 1. King. 3. 12.

l 1. King. 4. 29.

m 1. Ioh. 3. 20.

n *Plut. de Plac.*
cap. 4.
D. Laert. l. 7.
Hip. de Corde.

Lucret. l. 3.

des, ⁱ The Foole hath none heart: on the contrary, Salomon ^k receiued a wise and vnderstanding heart, and his abundant wisdome is called ^l largenesse of heart: If our ^m heart condemne vs not, saith S. Iohn, vnderstanding the Conscience: Once, Vnderstanding, Will, Conscience, Memorie, Faith, Hope, Loue, Affections, and all internall good or bad things, effects or defects, are attributed to the HEART. The Stoikes also were of this ⁿ opinion. Hippocrates placed this highest degree of the Soule in the left ventricle of the HEART. So the Epicures, *Consilium quod*
nos

*nos Animum mentemq; vocamus,
Idq; situm media regione in pe-
toris hæret. I omit Ausonius,
Mens quæ cælesti sensu rigat e-
meritum cor.*

On the other side, *Plato*,
Galen, and the Physicians as-
cribe this principall resi-
dence to the BRAINE, and
enshrine or consecrate it in
that Temple of the HEAD:
to which Reason and Sense
seemes to encline, both be-
cause the Head is highest (&
fittest seate therefore for the
highest Facultie) & the shop
of Sense, and is most oppres-
sed with studie, as wee see in
experience; and lastly, being
hurt, as in phrensies, and fe-

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* *Vide Lips.
Phys. l. 3. c. 18.*

CR. 6

o Eccl. 2. 14.

Hier. in Dan. c. 2.

Dan. 2. 28.

uers with immoderate heate, or by some blow, stripe, or wound, the Memorie and all the Soules faculties are disordered. *He that made the heart, vnderstands this mysterie; and one dramme, one sillable of diuine testimonie is more to me then a world of Physicians and Philosophers. But euen there also I find, ° The Wisemans eyes are in his head, but the Foole walketh in darke-nesse* (Wisdom and Folly ascribed to the Head, and St. Ieromes exposition, in *principali cordis*, seems too violent) *Nabuchodonosors dreames are called the visions of his head: & the word HEAD in Scrip-
ture*

ture Dialect is taken for Principall, & therefore may seeme fittest seat of the Soules principallitie; The head of Syria is Damascus, and the head of Damascus is Rezin, the head of Ephraim Samaria, and the head of Samaria Remialahs sonne. The * ancient and honorable be is the head; yea, Christ himselfe is vsually stiled (not the Heart, but) the HEAD of his Church; the Woman was made out of the Side, not the Head, lest shee should either want loue, or arrogate wisdom and rule: and Christs dissolving the *ἡγεμονίαν* or principallitie of Hell, within the now corrupted principallitie

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Ec. 7. 8. 9.

* Ec. 9. 15.

Gen. 3. 15.

Hier. in Dan. 2.

Id. in Esai.

Tert. de Anima.

of the Soule, is said to break the Serpents head. S. Ierome relates that some, occasioned by that place in Ecclesiastes before-mentioned, placed τὸ ἡμωτικόν, Non in corde, sed iuxta Platonem, in cerebro. Himselfe acknowledgeth the head the principall member on those wordes: *The whole head is sick, the whole heart is heavy.* Tertullian ouer-flowes after his wont, and brings it to the HEART, refuting the vanities of Heraclitus, which placed it without; of Moschion, through the whole body; of Plato, in the head; of Hippocrates, in the braine; of Herophylus, in the foundation of the

the braine; of *Erisistratus*, in the membranes; of *Strato*, in the browes; of *Epicurus*, in the whole brest; of *Empedocles*, in the circumcordiall bloud. He derides *Asclepiades* his argument of Goats bleating after their hearts were out, and Flies mouing after their heads are off; and censures them without Heart & Braine, which iudge of the disposition of Mans soule, by the condition of Beasts. Learned, Reuerend *Tertullian*, bee not too hastie; for euen of Men wee haue read the like. So *Acosta* reports of one of the *Indian* humane inhumane sacrifices, who when his heart was

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*Acost. Nat. &
Mor. Hist. l. 5.
c. 24. See my
Pilgr. l. 8. c. 11.*

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Gal. l. 2. de H.
& Plat. pl. c. 4.

was pulled out, and hee throwne downe the staires, said at the bottome to certaine Spaniards standing by; *Knights (or Souldiors) they haue slaine me.* Galen relates the like of sacrificed Beasts, braying or crying out in like case.

Laſt. de Opif.
D. c. 16.

I am an vnworthie Mediator in so difficult a Controuerſie. I will ſay of theſe Opinions (which I may terme *Tenants in Capite*) with *Laetantius, Aut non multum, aut fortasse non errant*; they erre little, or perhaps not at all. For the Mind ſeemes ſeated in the higheſt part, the **HEAD**, as God in the Heauens; but
when

when it is in some Meditati-
on, or deeper thoughts, to re-
tire into the Brest, and as it
were to goe aside into some
secret Closet, or darker Stu-
die, that it might bring forth
Counsaile as out of a hidden
Treasurie: and this causeth
vs, when wee are in thought-
full contemplation, neither to
heare nor see the objects of
the Eyes and Eares before vs.
Thus that eloquent Arbitra-
tor. The H E A D evidently
is seat of the *Sense, Phantasie,*
Memorie; the H E A R T, of the
Affections: this appeares, by
the sudden and naturall mo-
tions of the Hand to the
H E A R T in Prayer and De-
uotions;

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uotions; to the HEAD, in studie, in inuention, disposition, and searching the Records of Memorie. The *Vnderstanding* and *Will* are higher then we can well reach vnto: But in our busiest and most serious Speculations, both are busied; yet so, as to me (pardon this bold interposition) the *Braine* seemes to examine, traueise and sentence, as both Lawyer and Iudge, in the Court; or as the Councill of State, to order; or as the Body of Parliament, to consult, and enact; the HEART adding the Royall Assent, establishing as Law, and enioyning Execution, as
it

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it were by publike proclamation, sent by the swift Posts, the *Passions*, thorow the whole Microcosme. And as in the *spirituall Man*, Regeneration and all other *spirituall* gifts are so named and attributed to the SPIRIT, because that third Person from the Father and the Sonne, immediately by himselfe conferreth those Graces; and though it *be the same Lord and the same God which worketh all in all*, yet all these things are ascribed to the Spirit, which *diuideth to euery man seuerally as he will*; these no lesse being the gifts of the Father, which by the Sonne; and of the Sonne, which

1. Cor. 12. 5, 6,
11.

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which from the Father, by the Spirit, communicates them : so in regard of this *immediate execution* by the *Passions*, which reside in the HEART, and are her winged *Messengers* to all the Members ; and the *Acts* of the Soule, though enacted in the HEAD, are not acted and scene, till such execution ; therefore the Scripture vsually applyes all to the HEART. I will not enforce your subscription, but should gladly heare a better resolution.

But leauing thornie questions, let vs take view of the HEART, which is euer moving, like a heauenly Sphere ;
neuer

neuer remoued, lying, as the Poets tell of *Phæbus* in *Thetis* Lappe, in the watric *Pericædium*, which is the *Prinie Lodging* of this great Prince; where also hee hath his vitall Liquor to refresh him. His *Forme* is *Pyramoeides*, a flatter globous *Pyramis*; an euidence of his imperfect perfection, which it seemes to seeke and can only find in that *Trinitie* and *Unitie*, which this globous *Triangle*, in a mortall immortall figure represents. That Goodnesse consisteth not in Greatnesse, *Humilitie* may learne from the *HEARTS quantitie*; the most couragious and heartie *HEART* being

ing least, and greatest in the most pusillanimous. The substance (*Humilitie* is still at her Lesson) is not of more solid Sinewes, Cartilages, or Bones, but a fleshie *Parenchyma*, with two hollow *Ventricles*; the one receiuing bloud from the *Caua*; hence partly conueyed by the *Vena arteriosa* to the *Lungs*, which gratefully recompense this their nourishment in the other part, closely by inuisible passages transmitted to the *left Ventricle*, communicating cooler ayre for the generation of the *vitall spirits*. These, as the Chariots of Life, by that faire High-way, the *Great Arterie*,

Arterie, infinitely ramified, as into lesse passages, are sent thorow the whole Bodie, being first purified from fuliginousnesse by the *Arteria Venosa*. And what doth this substance teach vs, but that we are *Flesh*, weaker flesh? What these hollow *Ventricles*, but our vacuitie and vanitie? Yet is this (by diuine grace perfected in weakenesse) not onely the Shop and Store-house of *vital Spirits*, but a *Temple* for that *Diuine*, whence alone come Strength, Life, and all things.

But by this time wearied and ouer-heat in this Furnace, let vs coole and refresh

F

our

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our selues with the gentle breath of those *naturall Bellows*, the spongie hoofe-formed *LVNGS*, which euer blow, not to kindle, but to coole this fire. And as other Houses haue their Wine-cellar, and Hot-houses, so this here is (a necessarie Office, though seeming meane) the Wind-Cellar, or cooling-Roome. The *LVNGS*, in this Palace are also (a high Dignitie) the *Chamber of Presence*; as the space betwixt the diuision of the *Mediastinum* may be termed, the *Prinie Chamber*; the *Pericardium*, the *Bed-chamber*; the *Wind-pipe*, the *Great Chamber*, of longer forme,

forme, with so many *Gristles*, as it were an *armed guard*, to secure the passages ; and the *Mouth* is the *Hall*, as we shall after more fully manifest. But wee should wearie you too much , in examining that Store-house of vitall bloud, the *L V N G S* (whereof the *Liu*er is the Worke-house, but most store is here reserued) and that Canale of Breath, and Instrument of Musike, the Organ of Speech, Voice, and Song, the *Wind-pipe*, with other parts in this Region or Court of the Brest : Let vs now ascend that stately *staire-case*, the *N E C K E*, vnto the third Venter, whereof wee

CR. 7

haue comparatiuely discour-
fed alreadie, the *Head*.

CHAP. VII.

*The Tower, or highest Venter
and Court, the Head, de-
scribed.*



His part (our quarrell
saued, as before, be-
twixt the *Heart* and
it) is the neereſt to Heauen,
in ſituation, reſemblance,
rule, and influence; the loſtie
Tower, and ſtateliſt reſidence
of the Soule, not ſeated in a
darke obſcure melancholike
Roome, as the *Heart*, but in
open

open light & cheerefulnesse. The H E A D is an *Epitome* of this Epitome, a *Microcosme* of this Microcosme, an *Abridgement* of the greater and lesser World; a *Castle* annexed to this Palace, the *Capitoll* of this Citie, the *Senate-house* of this State, the *Heauen* of this little Vniuerse. This *Orbe* hath not fewer Orbes to enelope it, then the Celestiall are by Astronomers numbred: besides, those five Walls and Enclosures of the whole Bodie; hauing also peculiar, the *Pericranium*, *Periostium*, two *Meninges*, and the *Skull*; not mentioning that woody Forrest of Haire, which couers

CR 7

one Hemisphere of this little World. The FACE is most eminent, and deserues first discourse. That the HEAD is not perfectly Sphericall, is no stranger, then that the Moone and Elementarie Globes haue their difformities and inequalities; neither is a perfect Sphere so accommodated for growth, for vse.

* The Fore-
head.

In the FACE, * the third part is the *Forehead*, as it were the *Battlement* of that *Tower*, at least the *Frontispice* of the House, liuely representing the *Passions* of the HEART; which ordinarily wait and attend there, as on the Prince, in his priuie Lodging, and oftentimes,

times, for recreation, come hither to looke abroad and take the aire. This shewes the differing constitution of Man, and other creatures; some of which, are here strongliest furnished with weapons for offence and defence; whereas, in Man, Shamefastnesse doth no where leaue so deepe impression, or depaint it selfe more expressely to the view, then in the *Front*: therefore designed to the *Crosse* by the Primitiue Christians, in token of their glorying in that, which blaspheming Ethnikes reputed & imputed to shame. *Shamefastnesse*, the daughter of *Feare* (that feare of God,

CR. 7

* Perijt cui
perijt pudor;
Ne colorem re-
tinet boni viri,
bona ſpei.

which is the beginning of Wiſe-
dome) is our beſt weapon and
fortification ; * the tincture
of Vertue, the Beautie of the
Face, the iewell of the Heart,
the teſtimonie of Hope and
Towardneſſe, the compani-
on of Continence, the Mai-
den-mother of Modeſtie, the
conqueror of Vice, the firſt-
fruits of Grace, the ornament
of Nature, the ſigne of an ho-
neſt Mans habitation; dwells
in the *Forehead* , and hath
made vs (in loue with her
louely *Bluſh*) to dwell there
too.

The moſt prominent parts
of the *Forehead* (like the
Pent-houſes, or goodly *Arches*,

quer

ouer the Windowes) are the
Browes, as two louely Bowes,
whence the Eyes shoot their
piercing rayes ; and lying
there in the shadow or co-
uert, receiue and entertaine
in their lightsome loftie
Watch-towers, the delightfome
pleasures of Natures first-
borne, the *Light*. The Browes
are as two *Canopies*, or *Clothes*
of *Estate*, vnder which, the
Queene of Senses, the *Sight*, sits
in the richest part of this Pa-
lace (nor could *Salomon* frame
him such a *Throne*) the *Eyes*,
which therefore are exalted
so high, that they might be
the fitter placed for intelli-
gence : and therefore are all
the

CR. 7

the Senses eleuated, & keepe their perpetuall and sole residence (the Touch excepted, which with the rest hath her originall) in the BRAINE.

And now are we come to that part which (in common opinion) makes Man a Man, and puts in his possession Heauen, Earth, all things, all that Patrimonie which his bountifull Father gaue him; the seate of the *Animall Spirits* and *Rationall Intellect*, which makes him Lord of other Creatures, I mean the BRAIN, *Great Emperour of this little Globe, and Generall of the Animall forces.* And, O that I had Braine inough for this brain-
bu-

businesse! Man hath far more
Braine, proportionably then
any other Creature, and Men
also more then Women, as
more fitted to intellectuall
working; to which likewise
helpes the posture in a con-
venient distance from the
H E A R T, which in Man, of al
creatures, is hottest (the cause,
as some thinke, of his erect
stature) and therefore hath
need, as it were, of a counter-
ballance, not to refrigerate
the Heart, but, *vt sit momen-
tum in contrarium*; Nature hath
opposed the one to the other,
that Man may bee stablished
in a meane, and not oppressed
with extremes. Hence is it
that

CR. 7

*Arist. de part.
AN. 1. 2. 6. 7.*

CR. 7

* Wood-cocks
long-billed
Birds, Vipers
&c. also Fishes
&c.

that for the most part, colder Creatures as they haue little heate and lesse wit, so haue least *Braines*, some of them * scarcely twice so bigge as the *Eye*. The cold BRAINE is in this respect also a coole *sleeping roome*; and by his remotenesse, is freed from fuliginous and hot vapours, which would either cloud & ouer-lade the Phantasie with dulnesse, or with their hot nimblenesse make the wits (as in phrensies and sicknes) run too fast for the tongue.

Maruellous it is to see, how the strong parts of the *Skull*, not onely diuide themselues in *Sutures*, but in their entrest

rest wholenesse giue way to
the Veines of the *Meninges*,
receiuing from thence (as
hardy able-bodied Souldiers
from a wiser feeble-bodied
Captaine) deeper delineati-
ons & impressions. And that
wee may learne how weake,
how vaine a thing Man is, his
strongest parts are weaknes,
the Armes, the Legs, and all
the bones in the Bodie are
seruile; the *Belly* hath not one
bone, neither in the officine
of Nourishment, nor the clo-
set of Generation; that noble
Fountaine of *Bloud*, the no-
bler Fountain of *Breath*, that
noblest of *Life*, & this (where
wee now are) noblest Well-
spring

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spring of Sense and Motion, and seate of Reason, are (how much more excellent in vse, so much more) feeble in constitution : yea, the H E A R T hath two *Ventricles*, the Braine foure, as the best Work-houses and Store-houses of Humane Nature; and yet very vacuities, I had almost said vanities : as if the emptiest roomes were best furnished, or as if Mans strength consisted in him, whose *strength is made perfect in weaknesse*; and *where wee are weake, there by another strength, by anothers strength, we are strong*. This is the substance of the Braine, not so much as flesh, only not putre-

putrefaction; the Spirits are
invisible; the Soule immate-
rial; where the meaner parts
are solid and of grosser sub-
stance, even as in the greater
World, the Earth is most pal-
pable and stable; the other
parts how much more excel-
lent, so much more retyred
from all the Senses, but (that
which is most spirituall) the
Sight; and the Angelicall Spi-
rits, & He that in the simpli-
city of his nature is most pro-
perly and truly a Spirit (and
*will be worshipped in Spirit and
Truth*) are wholly withdrawn
from all sensible apprehen-
sion.

This whiter, softer, moy-
ster

Ch. 7

Ioh. 4.

BR. 7.

* D. H. S.

ster substance (which some
 * thinke in one new dead, shi-
 neth in the darke, as a kinde
 of heauen within vs) those
 inner Ventricles, the outward
 gyres, anfractuons, serpen-
 tine windings; the seuerall
 diuisions into *Cerebellum* &
Cerebrum, this also diuided by
 the *Falx*, with other particles
 too curious, or rather too te-
 dious for our purpose, I wil-
 lingly omit, together with
 that *Lactea via*, the *Medulla*,
 and the *Nerues*, the Conduits
 of Sense and Motion (where-
 of seuen paires are numbred
 in the Braine, and thirtie pro-
 ceeding from the *Spinalis Me-
 dulla*.) These can I not follow
 in

BR. 7.

in their studious perambulations through all this *Microcosme*, lest I lose my Reader with my selfe. Yet let vs not bee so brainelesse, as in this store-house of Memorie to forget the proportions of Architecture in this Towre and Capitoll, the Head. The Skull is as an impregnable Wall (many others there are, but this is the strongest) the Common Sense is the Custome-house, the Phantasie the Mint, the Memorie the *Treasurie* and *Armorie* (* diuided these are in the Braine, as by *Galens* examples appeare, but how and where we know not, whether by the Former, Middle, & binder parts

* S. W. Pad.

G

of

CR. 7

* *Lenior plumbâ
est gratia,
Plumbeas iros
gerunt*, Plaut.

of the BRAINE, which is the common opinion, wee haue not Braine to discern) the *Memorie* also is a sure *Prison* for such as REASON hath cōmitted to Ward (the cause that *Memorie* longest and easiest detaines * *injuries*, *Scribunt in marmore læsi*) or hath not yet leisure to heare, and the Office of Records is kept in this part of the Towre of Man; here is the outward Court also, or place of attendance, where all such waite as haue busines at REASONS Conncell Table (alway set and held in the BRAINE) or the *Tribunall of Conscience*: the *Ventricles* are the *Shops* and
worke-

worke-houses of the *Animall*
Spirits; the intrenched laby-
 rinthian *Windings* are as so
 many *Towre-ditches*, both for
 passage of bloud and other
 purposes: The outward *Sen-*
ses in their *Sensories*, are the
Warders in their *Watch-house*
 without the *Towre*. These
 are in number five, *Sight*,
Hearing, *Sent*, *Taste*, *Touch*;
 which may bee called the
Cinque Ports of this *Region*,
 the *Scouts*, *Factors*, *Purvey-*
ors, *Intelligencers* of the
SOVLE, and as it were the
 five fingers of her hand,
 whereby shee attacheth and
 apprehendeth all things; all
 deriued from the *Animall Spi-*

Ch. 7

Ch. 2

rits their Fountayne, the
 BRAINE as Cisterne, the
 Nerves as Pipes to the Senso-
 ries, as their Cocks & Promp-
 tuaries.

CHAP. VIII.

*The Lights of this Palace, or a
 view of the Eyes.*

HHe first of these are
 the EYES; first, in
 height of place, as
 two Beacons, most eminent
 to see and to bee seene: first,
 in their object, which is the
 first fruits of Creatures, the
*first dayes worke**, the Light;
 first,

* Gen. 1. 3.

first, in expressing the conceits & passions of the mind, as the two seeing Glasses of the Soule: first, in beautie, as the two Banketting-houses in this Capitoll, the *two great & goodly Lights of this heauen*, themselves being as two other smaller Heauens and Orbes in our Earth: first, in extent, receiuing the most distant obiects, the huge huge Heauen, & all those vast Globes of Light into their owne little little Heauens & Globes, whereas other Senses reach not farre: first, in spirituall force, in a moment apprehending the furthest distance: first, in most things

Ch. 8

ons offending: lastly, this is the difference of imperfect grace and perfect glorie, that here wee ^d walke by faith and not by sight; there we shall see ^e face to face, wee ^f shall see him as he is.

d 1. Cor. 5. 7.

e 1. Cor. 13. 12.
f 1. Ioh. 3. 2.

Nature therefore (I alway intend by this name, the wise disposition & order of God; who is *Natura Naturans* in his Creatures) hath most beautified this Organ in the forme, and not least fortified it in the situation. The *E y e* for this cause, like a *B* closed Well, (and euen our word *Eye* signifies water, and the *Eye* is of watery constitution, as the same Hebrew word signifi-

g Fons signatus, Cant. 4. 12.

C^{ap}. 8.

h. *Lat. ut munitiones essent, oculis, unde oculus dicitur esse Varioni placet.*

i. *Lat. de Op. cap. 10.*

eth an Eye and a Well) in-
compassedⁿ with fortifications
of bones round about; with
bellow trenches also the better
to secure it; couered with ten-
der inoffensive Lids (as the
valves or two-leafed doores of
these Windows, called *Pal-
pebræ à palpitando*) which with
the ouer-hanging Browes are
set with Haires, to bee the
more sensible Watch-men of
this watchfull Sense. How cu-
riously are these Windows
glased with the Horny tunicle,
which is hard, thicke, transpa-
rent, extent, and therefore
called *Cornea*, because it is as
a Lanthorne to the EYE be-
fore, shady & darke behind.

Io-

I omit the *Tunicle*, called *Con-iunctiva*, or *Adnata*; being the same Coat with the inner *Palpebra*, which alone hath (and that a most quicke) sense in the Eye; the *Uuea*, which enlargeth or closeth it selfe more or lesse; the *Retina*, and the rest: nor will I speake of the sixe, or (as others, and in other creatures) seven *Mus-cles*; the *Chrystalline*, *Glassie*, and *Waterie Humors*; the *Optike* and moving *Nerves*; the round *Forme*, as fittest both for motion and safe-gard; with other these curious *Window-workes*.

But wee cannot so passe the Centre of the * *EYE*, which
wee

* D. Harn.

BR. 8

wee call *Pupilla*, *quasi Puppa*, the babie in the Eye, the *Sight*; this being little, is seene to see better, and greater (as in Owles, Hares, and other creatures) to see the lesse; *blacke* of colour, not in it selfe, but because it is as it were *steeled* behind, like a Looking-Glasse, for better reflection. This is indeed the *Eye of the Eye*; and as that is the Iewell of the Face, so this is the preciousst Gemme in that Iewell. This Centre is enuironed with a Circle, called *Iris*, of many colours in Man onely, as the *painted Glasse* in this *Window*, for the goodlier ornament. And where-

whereas other creatures are
distracted in their Sight, and
therefore haue (manie of
them) their eyes on the sides
of their heads, as seeing but
for the bodie; Man is made
(to teach him Wifdome, yea,
Religion, and to serue one
Master with a single Eye) to see
with both Eyes at once.

Ch. 7.

Mat. 6. 22, 24.

CHAP. IX.

*The superadmirable feature and
vse of the Eares.*



Vt I am afraid, whiles
wee are surueying
these *Windowes*, some

Eu-

CR. 7

* A.R. 10.9.

Eutychus will close his eyes with sleepe, and fall * from this *Loft*, to the death of his patience. *Cynthius aurem vellit*, My Meditation playes the Song-master, and pulls me by the EARE; which wants not her preeminences, euen aboue the EYE it selfe. The Eye belongs to Man as a liuing creature; this, as a reasonable: neither can wee communicate the conceits of Reason to others, or receiue them from others, but by the EARE. This is therefore called the *Sense of Discipline*, and the *Learning Sense*. Man is a learned Man by his EARE; Man is a religious and holy Man from

from hence: For the EYE
vsually is an impediment (I
meane, in this our present
corruption) *vbi vides non est
fides*: but * Faith (without
which, all is sinne, and it is im-
possible to please God) comes by
hearing; and Christ, which
dwells * in the heart by faith,
enters at the EARE. Moses
begins the Law with, * *Heare,*
Israel; God promulgates the
Gospell with, * *This is my be-*
loued Sonne, beare him. Euen
of morall honestie, Plutarch
testifieth, *Tyrociniū rectè vi-*
uendi est rectè audire; A good
life begins at a good EARE,
which, with a bad EYE, is
vsually corrupted. The EYE
seeth

CR. 9

* Rom. 10. 17.
& 14. 23.

* Eph. 3. 17.

* Deut. 5. 1.

* Mat. 17. 5.

Plut. de aud.

Ch. 2

seeth onely things present ;
 the E A R E, by Tradition of
 Fathers to their children, re-
 ceiues the wisdome of our
 Fore-fathers, and of those that
 are furthest remote both in
 time and place from vs : and
 by Speech, and Writing (a
 visible Speech) the Learning
 of the World is continued,
 from the first Man to the last,
 and this short age of Man is
 by the E A R E, in manner,
 made immortall.

Thus *Ratio* and *Oratio* (our
 priuiledges aboue Beasts)
Faith, Christian and Ciuill
Vertue, all *Arts* Liberall and
 Diuine (whereby Men excell
 Men) are the fruits of the
 E A R E.

EARE. *Auris* is therefore called * *ab hauriendis vocibus* ; because we can neither at all speake to Man , nor know what to speake to God, till the *Eare* hath learned vs : as appeares in those which are borne deafe, therefore dumbe; and those Children which * *Psammetychus*, the King of Egypt of old, and *Melabdim Echebar*, the Great Mogoll in our dayes, caused to bee brought vp without hearing, in a curiositie of Learning, what Nation was ancientest (the care of the former) or what Religion (as did the latter) by the Language that these should speake: But neither

BR. 9

* *Last. de Opif.*
c. 8.

* *Herod. lib. 2.*
See my Pilgr.
l. 1. c. 8.

Ch. 9

* Iam. I. 19.

ther could the first learne any other voice then that of the Goat, their Nurse; nor these any at all, educated in stricter silence. Such is the necessitie and vse of this Sense, that God hath giuen vs two *Eares* and but one *Tongue*, naturally to infuse and enforce that Euangelicall Precept, * *Be swift to heare, and slow to speake*: this being therefore lower placed then the *EARE*, and double closed, whereas the *Eares* are both open, and seated aloft, in the same circle with the *Eyes*. The *Eares* also are both equall, and haue two outward Orifles (which Fowles and Fishes want) and those not so moue-

Ch. 9

moveable as in Beasts, of hol-
low forme (fit to receive) and
of gristly substance (neither
hard as Bone, to give harsh
entertainment, nor soft as
Flesh, to receive too sinking
impression.)

This historie of Nature is
a mysterie of Morall Lear-
ning; that as the thing is ea-
sie, so we be easie to heare o-
thers; that we be indifferent
hearers, not hearing too much
on one side (the right EARE
is not as the right Hand, stron-
ger then the left) but reserve
one Eare alway for the ab-
sent or accused partie; that
(as the EARE is higher then
the TONGUE) we account

H

it

C.R. 9

it a greater *dignitie*, to heare the wisdom of others, then to vent our owne; that wee be not *like Beasts*, to wagge our *Eares* at euery Flie, or flying sound of Doctrine; nor like stupid *Fishes*, suffer the wisdom of the wise to passe by vnheard; lastly, that we be not all *Bone*, obdurate and inexorable, nor yet too tender, *carnall*, flexible hearers.

Now for the accurate Fabrike of this Sensorie, I must blame my too vnfaithfull *EARE*, that so lately heard that worthie, wittie, learned, industrious Physician, Doctor *Harney*, reading vnto
Curi-

BR. 9.

Curiositie of this Subiect, and from such a Feast can bring you little; and if I could, this place would not permit. How was my soule rauished with admiration, to see this Inlett and bodily Entry so exactly wrought, as hee then, both to the *Eare* and *Eye*, deliuered? The passage auditorie being aufractuious, lest the *Tympanum* should by directer incursions be endangered; with excrements there, to intangle Fleas, and bitterly distastfull to Earewigs and other noy-some creatures; the *Tympanum* so like a Drumme, in the hole, the Strings, and Bracing; the admirable Ham-

BR. 7.

mer, Anuill, Stirrup, annexed; where the *Tympanum* moves the Hammer, this the Anuill, that the *Stapes*, which opens and shuts the hole by his motion; and that more to one sound then another, as in the Ewe to her owne Lambs bleating: the smoothnesse, the other Concauties within, two *Fenestella*, three *Cuniculi*; the infinite *Meanders* and *Labyrinthian Mazes*, *Concha*, *Cochlea*, *Pureus*, all of them so curiously wrought and framed, that no Mountaines, Valleyes, Vaults, Rivers, Wells, no Muscical Instruments, are so fitted for Sounds and Ecchoes; for
 Noyfes

BR. 9

Noyles and Voices, in the
World, as this of the **EARE**
in the Bodie: so furnished
for receiuing, stopping, de-
taining, perfecting Sounds,
that a Man may easily lose his
Eyes, his Wits, in this Laby-
rinth of the **EARE**s; where-
in Nature hath seemed to
shew her worke the more
curious, to prohibite all pro-
phane (all vainer, idler) search
into such Mysteries. As for
the *Auditorie Nerue*, the pas-
sage from the *Mouth* to the
EARE (seruing to purge
Flame, to vent out internall
aire, to giue entrie to exter-
nall, and for the Sound to
passe from the *Mouth* to the

H 3

Tym-

BR. 9

Tympanum, the principall organ of Hearing) and for other parts of this *Gunne-roome* and house of *Ordinance* in this Towre; this *Bell-roome*, where the *Alarme-Bell* hangs in this Castle; this *Musike-Schoole* in this Citie; *Organs* in this Temple; and all Instruments of *Harmonie* in this House; I forbear further to trouble you.

CHAP.

CHAP. X.

*The Naturall Miracles obserued
in the Nose, Mouth, Tongue,
and other parts.*

Thinke you are wearied of this priuie Search, and therefore I will now lead you abroad, to take view of the Faces Promontorie, the third and most eminent sensorie Member, the Nose, whereby the Braine distilleth and droppes out her superfluities, receiueth refreshing aire, and the sent of things meet to be embraced or auoided. Therefore is it lifted vp, for fit per-
H 4 forming

Ch. 70

forming of these offices, and
for better securitie to the
Eyes and whole Face; and may
be resembled to a Mount in
the midst of a Garden, or
a Roofe of Lead, well battel-
led on the house top, yeelding
both Walkes for fresh ayre,
a Garden for delicacie, pas-
sage and conueyance for
Raines; comely Ornament,
and sure defence to the whole
Building.

Next are the CHIEFS
as curiosities, Fret-workes and
Emplasters; to which, some
adde Diabollicall Drawings
and Iezabelicall emplaister-
rings of their owne.

And how goodly is that

Gate-

CR. 10

Gate-house to the whole Fa-
brike, the *MOVRH?* with-
out which the *Beard* on the
Cheekes is as *Groues* and
Walkes of pleasure, for stran-
gers eyes to expatiate them-
selues in, and that longer on
the *Chinne*, as taller *Trees* to
grace this *Vicer Court*, and a
naturall *Porch* or *Arboure* be-
fore the *Court Gates*, which
Women therefore want, as
a *Creature* made for a *House-*
wife, and to keepe within
doores. How admirable are
those *Scarlet* *two-lashed dores*,
how easily open and shut, how
melting in their sweet touches,
how lovely *Twines* kissing
each other, how vsfull in
Speech,

CR. 10

Speech, how euer in their diminutive forme (which in Beasts, Fishes, Fowles, are farre farre wider) reading a Lecture of Temperance to their owners.

Being past these first Gards and Gates of Earth mingled with Bloud, yee passe a deepe moist Trench to a high Wall of Stone, couered below with sanguine Clay (the Gummes) where many wonders meete together; that this Wall is all Gate, & opens quite through with ease and swiftnesse; that this opening is not side-wayes as in other buildings, but downewards; that the forepart of this Wall is a sharpe cut-

BR. 10

cutting Port-cullis; and that
the Porters, Warders, Gate,
Wall, Port-cullis are all one,
nor speake we word, nor eat
we bit without the vse of all,
and those former Purple
Valves also.

When you are entred, yee
see a Hall spacious enough
for vse, specious for beautie,
the Roofe whereof is an arch-
ed Vault of lively Architec-
ture: the goodly frame, with
the Benches round about this
Hall, the Almonds, Passages,
vpwards and downwards, the
perpetuall springing Moisure,
the manifold Cartilages, with
other names wearisome to the
Reader, I willingly passe o-

uer

ER. 10

uer to take view of the
TONGVE, *Marshall* of this
 (nay of euery) *Hall*, continu-
 ally attyred, like a great Offi-
 cer, in his Violets and Scar-
 lets. But what Tongue can
 vtter the excellencies of the
TONGVE? As principall
Sewer he orders the meats in-
 to this *Hall*; as chiefe *Carner*
 hee disposeth them in the
Hall, rolling & turning them
 to this or that side; as *Con-
 troller* hee expels whatsoeuer
 hurtfull things therewith en-
 tring; as *Cup-bearer* hee still
 bringeth native liquor to
 moisten them; as **HIGH
 TASTER** (which is his pe-
 culiar) hee examineth and
 iudgeth

iudgeth them; and lastly, as
the lowest *Groome*, hee clen-
seth the whole roome with
the Walls and Benches, ha-
ving before (as a charitable
Almoner) disbursed the bro-
ken meates to the hungrie
Begger (the importunate *Gal-
let*) and filled his *Bagge* (the
Stomacke) therewith.

But all this the tongues of
Beasts performe. The tongue
is not called the *glorie of the
Man* for this, as if wee should
glory in eating, drinking, and
filling a neuer-filled belly;
but as Man (as yee haue
heard) most excels beasts by
reason of his reasonable soule
and bodily speech, this last is
by

CR. 10

Psal. 57. 3.

PR. 10

by this member principally performed; yea, hereby one Man excells another Man, in the elegance and eloquence of the Tongue; hereby *Moses* to *Aaron*, one Man is another Mans God. Many are indeed those *speech-tooles*, the Sides, Brests, Larinx, *O* *Hyoides*, Wind-pipe, Palate, Teeth, and in manner all whatsoever from the *Lungs* to the *Lips* inclusively (the more marvellous is the readinesse of Man in doing that so easily, so suddenly, wherein so many instruments are at once set on worke) but the chief of these is the TONGUE: whereto Nature hath giuen
her

CR. 10

her naturall Rules, as well as
abilitie of speech. For where
as our EARS, EYES, NO-
STRILS are double, doth
not one TONGUE, so many
wayes employed, & so close-
ly walled and guarded, na-
turally insinuate a sparseness
in speech & dyet? Or should
we speake stones, which haue
a TONGUE so tenderly, of
fleshy substance, without any
bone therein, composed? Or
should wild fire and hell-fire
come out of that instrument,
that dwels in continuall moi-
sture? Or should we enforce
such great swelling words of
vanitie (*ampullae* and *sesqui-
pedalia verba*) to proceede
from

CR. 10.

from so little a member? Of such doubling lying equivocations, from that which is so vniforme, and that be disioyned so farre from vnderstanding sometimes; sometimes from what should bee, what is our will & affection, which is placed in the midst betwixt the BRAINE & HEART? But these and other like are the issues of sinne, which God made not; which when he made the TONGVE, by the very frame thereof hee forbade, and still forbids for euer; lest the Tongue that
 * fareth deliciously euery day,
 and * speaketh proud things
 (with our Tongues will wee pre-
 uale,

* Luk. 16. 19.

a Psal. 12. 3, 4.

waile, our Lips are our owne, who
is Lord ouer vs?) become as
that of *Diues*, tormented in
hellish flames without one
drop of water to coole them.

Wee haue but sented the
Sent, but tasted the *Taste*, nor
dare we ouch the *Touch*, lest
it distract vs with it selfe in a
new peregrination; quite
through this *Microcosme*, lea-
ding vs from the Brain (from
Braine and iudgement) and
from the Head (the scope of
our intents) to too much sen-
sualitie, too long a discourse
of the Senses. Nor may wee
meddle with the *Membranes*,
instruments of the *Touch*, in
number numberlesse; nor
I the

CR. 10

Ch. 12

the more innumerable *Fibres*, nor the *Flesh* diuersified in diuers kinds, nor the *Muscles*, instruments of motion (whereof about foure hundred are knowne) O miracle! (for how can it else be cōceiued?) that so suddenly the bodily motion of the hād or tongue is performed, wherein concur the successiue actions of the externall, the common Sense, the Phantasie, the Reason, the Will, Affections, and thereupon the concurrence of so many Veines, Sinowes, Arteries, Muscles, Bones, Tendons, &c. all executed in a moment! that hence the opinions of the *Gyantly rolling*
of

of the Earth, from an impossibility of such swiftnesse in the Starres, being vniforme and simple in substance and motion, may with this no lesse wonder in this little World bee answered. What should I adde the innumerable *Veines, Arteries, Nerves?* the *Bones*, the Pillars & Timbers of this building that hold it vpright, and no lesse helpe it to moue, bow, and bend, so many in number, that the Hand from the Shoulder numbers two and fortie, and the Foot about the same proportion? What should I speak of other *similar* or *dissimilar* parts? seeing wee teach not

BR. 10

ANATOMIE (of the skilful, wherein we craue pardon for this boldnesse) but herein contemplate the excellency of Man in his Bodily structure; the substance whereof and faculties continue still, though the *Image of God* (and therefore the excellency of Man) therein bee false in his Fall.

CHAP.

CHAP. XI.

*The height of created wonders,
Mans SOVLE created after
Gods Image ; the same compa-
red and preferred to the Body,
to all Bodies.*

IF the Body bee so
fearefully and wonder-
fully made, what may
we say, what may we not say
of the SOVLE, for whom it
was made ? the Quickner &
Mouer of this Engine, Inha-
bitant of this House, Life of
this Earth, light of this Orbe,
and (may it be soberly con-
strued) a little God in this
little World? The SOVLE &
not the Body is the Man ;

64. 11

* Cic. Som. Scip.

a Laſt. de Op.
D. c. 20.

b Gen. 2. 7.

c Heb. 12. 9.

d Zac. 12. 1.

Mens * cuiusq, is est quisq, non
 ea figura quæ digito monſtrari po-
 teſt. Corpufculum hoc quo induci
 ſumus (ſaith^a Laſtantiuſ) ho-
 miniſ receptaculum eſt, ipſe ho-
 mo latet intra hoc quod videtur:
 Man dwels within this bodi-
 ly receptacle. This **SOVLE**
 is not an inuiſible particle of
 indiuiſible Deity, but the im-
 mediate work of diuine pow-
 er, who in the firſt Manſ face
 b breathed this breath of Life,
 and ſtill continueth the^c Fa-
 ther of Spiritſ, which creating
 infuſeth, and infuſing crea-
 teth the **SOVLE** in humane
 Generation through all Ge-
 nerationſ, and^d formeth the
 Spirit of Man within him, cor-
 ruptible

BR. 11

ruptible Elements being vn-
able to yeeld an incorrupti-
ble substance; or generation,
to procreate incorruption :
which also in that fatall di-
uorce and dissolution, when
the Body ^c returnes to the earth
whence it came, ascends to God
that gaue it. God the efficient,
framed it, not of Earth, of E-
lements, of Heauenly, of any
Matter, but to shew his infi-
nite power, made his greatest
workes, this greatest worke,
of nothing : and vouchsafed
himselſe to be the Samplar &
Prototype, that as the Body is
an expresse Image and brieſe
Compendium of the World, so
the Soule is a viue represen-
I 4 ration

c Eccl. 12. 7.

Ch. II

f Col. 1. 15.
Heb. 1. 3.

tation and modell of the glorious Trinitie in incomprehensible Vnitie, made (not the Image, ^f which is Christs prerogatiue; and to be made had made it not the Image of the Eternall, but) *ad Imaginem*, in, or after that Image, whose perfections it doth not without imperfection, resemble.

But how could I admire, O my Soule, thy diuine originall beauties, in those resemblances of perfection? Gods *eternall and spirituall substance*, in thy spiritual and immortall nature? his *Vnitie* in thine? in thy *trinitie of Faculties*, Vnderstanding, Will, Me-

Memorie (which remaine after the bodily separation) the *Trinitie of Persons*? And how should I thinke to comprehend the Almighty, when thy Nature, Forme, Quidditie, Essence, are unknowne to me; that is, thy Selfe (in this frailetie) to thy Selfe? When Thou that makest me know the *All* of my knowledge, art so imperfectly knowne? I can rather say what thou art not, then what thou art; what thou hast, then what thou hast not; thy Operation, rather then thy Being. *Thou* * *being but One*, doest in manner *all things* in this bodily Microcosme, and remaining in thy *selfe*,

BR. 11

* Wisd. 7. 27.
& 8. 1.

Ch. II

* Wisa. 7. 17.
&c.

selfe, reachest from one end thereof to another mightily, and orderest all things sweetly; whole in the whole Bodie, and whole in euerie part; * One onely, and yet manifold, (for the Vnderstanding is all things) knowing the World, and the operation of the Elements, the beginning, ending, and midst of the Times, the alterations of the turning of the Sunne, and change of Seasons, the Circuits of Yeares, and the Positions of Starres, the Natures of liuing Creatures, and the Furies of wild Beasts, the violence of Winds, and the reasonings of Men; the diuersities of Plants, and the vertues of Rootes; and all such things

things as are either secret or manifest: For Wisdome, the worker of all things, taught thee, in that day of thy Creation, and made thee to resemble that vnderstanding Spirit, Holy, One onely, manifold, subtle, linely, cleare, vndefiled, quick, stedfast, sure, free from care: Greatest Philosopher (in the knowledge of the World and thy selfe) greatest Diuine (in the knowledge of God) and greatest Monarch, Lord of this lesse and that greater World.

This is that Act, Energic, Entelechie, or continued motion of the Bodie, to whom are properly due all whatsoever Prayses, before ascribed to

BR. 11

BR. II

to the Bodie, as being therein but the Organ and Instrument of the Soule; and without which, it is as the World without the Heauens and Sunne, a lifelesse Carkasse, a perishing Chaos. So, in those liuing Stables and Steeds (as wee haue resembled the Legges) the **S O V L E** is Master of the Horse, and sitting still, moues, and, as it were, rides on them at pleasure. The **S O V L E** is the hand of the Hand, and workes with it as a naturall Toole or Instrument, according to the necessities of the Bodie. All those naturall Bands of *Spirits*, mentioned vnder the con-

conduct of those *Triumviri*,
the Braine, Heart, and Liuer,
are Bands of this S P I R I T;
whereby it is personally tied
and vnited to the Bodie, and
whereby it performes all the
naturall, vitall, animall offices
therein. Not the Liuer, but
the S O V L E, in and by the
Liuer, sanguifies; as the Heart
and Braine are but Shoppes
and Toolles for Life & Sense;
the Workman is the S O V L E
in these, in euery Member.
All this Bodie is her Palace;
all the Diuisions, her Cham-
bers, Roomes, Offices; the
Eyes are her Windowes and
Spectacles; the Sight of that
Sight, is the S O V L E; nor
could

CR. 11

CR. II

could the Tongue talke, or walke, or stirre without her: the Eare is her Chamber of Audience; the Touch, the Tasse, the Sent, the outward, inward Senses, are but Motions in this Watch, all acted and moued by this Spring, great Mouer of all the Wheelles in this Engine; whiles it selfe *moues not*, is not moued.

Neither is this inferiour little World capable of such greatnesse: Shee mounteth, surmounteth, measureth the *Heauens*, and that (O height of Wonder!) not leauing the
 * *Earth*, not forsaking this House of Clay. The STARRES
 are

* *Terram haud
 relinquens in
 caelum attolle-
 ris, illudq; me-
 titis, Her. Trif.
 Pimand.*

are round, simple, lucid, and
heavely Bodies; the most con-
dense parts of their Orbes;
for their nature, for their great-
nesse, number, swiftnesse, cir-
cular motion, effects, and in-
fluence, iustly admired. But
thou hast a **STARRE**, O
Man, within thee, exceeding
these in all these things; that
* **SOVLE** of thine; *Round*
shall I say? yea, of all formes,
yet of none: *Simple*, beyond
corporeall constitution and
heavenly quintessence; *Lucid*,
with rayes of sensible, of in-
uisible and reasonable Light;
participating a higher nature,
then to be *condensate* or com-
pact of Elementarie or Æthe-
reall

CR. 11

* The Soule
and the Starres
compared.

CR. II

reall Orbes; whose *greatnesse* swells beyond the Vniuerse, aspires farre aboue all Heauens, to apprehend and enioy her and their CREATOR; like to HIM in *number*, not multiplied by diuision, which tends to destruction, but innumerably manifold in the *onemost* Unitie of it selfe; the *swiftnesse* such, as in a moment it compasseth that Circuit; the incredibilitie whereof in the Starres, hath hatched the conceit in elder Pythagoreans and later Astronomers, of the Earths incessant rolling, whiles the Starres are still spectators of her tumbling in her owne Hoope,

BR. II

Hoope, her wheeling Reuolutions; their *Circular motion* is not comparable to Hers, which moues both round and direct, and all motions; yea, all their motions, which it contemplates & calculates many Ages before or after in her working, making the Starres and Orbes to goe backwards or forwards at pleasure, and as it were clothing her selfe with their pure substance, wheeles the World with them, rides about the Vniuerse on them, transformes her selfe into them. This STARR is both *fixed* and *wandering*; both *Starre*, *Orbe*, and *Intelligence*; both

K

moued,

CR. 12

*moued, and immouea-
ble; both
all these, and all things else,
and none of them. Who then
can declare the effects and in-
fluence of this diuine Creature,
which thus insinuates it selfe
into all creatures, and ruleth
ouer all; which imitates her
Maker in his wayes, full of glo-
rie and honour?*

CHAP. XII.

*The wayes and workings of the
SOVLE, resembling her Pro-
totype; Mans happinesse be-
fore his Fall, and miserie since.*

PL 104. 2, 3, 4.



*OD clothes himselfe
with Light as with a
Garment, and spreadeth
the*

the Heavens like a Curtaine, layeth the Beames of his Chambers in the Waters, maketh the Clouds his Chariot, and walketh on the wings of the Wind, makes his spirits his messengers, his ministers a flaming fire: He sets the Earth on her foundations, so that it shall neuer move. Doth not the Sonne viuely expresse in her workes, that she was made after this patterne? She also attires her selfe with intellectuall Light, and draweth these Curtaines of Heauen, to search what is in them, beyond them. She layes the beames of her Chambers in the Waters (not onely aboue the Firmament; thorow those

CR. 12

thicke Clouds, viewing and examining those Naturall Armories, the Furnaces of Thunder, and infinite Quivers of fierie Darts, layd vp in Store-houses of cold Water; that I mention not the Haile-shot, Snow-balls, and infinite Engines and Ordnance of Meteors, but) in proper sence, shee hath found how to frame as goodly *Chambers* for vse, *Palaces* for pleasure, *Castles* for Warre, in the Waters, as any on the Land: and *makes the Clouds her Chariots*, and *walkes on the wings of the Wind*; yea, mustereth and marshalleth the most angrie Elements, the stormie tem-

tempestuous Vapours, to transport ouer raging, raucous implacable Waters, a heauie, grosse, earthly Bodie; and tame those vntameable creatures, the Winds, as in their armes, and the Waues in their lappe, to conuey it thorow the sawes and passages of Death, to new Helpes and Ornaments of Life; by Compass, compassing all this Globe; and by new Seas discovering new Heauens and Lands, to take full possession of this her Patrimonic, the Vniuerse, as well in vse as interest.

The great *Lemiathans* are not secured from her search

BA 12
 * See my Pil-
 grimage,
 l. 8. c. 3.

MACROCOSMUS, or,

in those cold * Polare Cli-
 mats, in the Ocean Desarts,
 in the Forests of Icie Moun-
 taines, but thence doth her
 hand fetch them, there doth her
 right hand hold them. All the
 Fishes of the Sea, all the Fowles
 of the Aire, all the Cattel and
 Beasts of the Earth, are her
 Downie, nor can the Waters
 hide them, nor can the Aire
 convey them, nor can inex-
 tricable Woods, remote Wild-
 dernesses, or their owne wilde
 and savage nature saue them
 from the Soules arts, from
 the Bodies enjoying. Hence
 doe we make ludicrous Or-
 naments for our weakling
 Infants of the Horne, (the
 Bow,

Bow, Arrow, Sword, and
Strength) of the ELEPHANT;
and the very Bones of the
WHALE are made the sup-
porters to childish and femi-
nine tyres: and though when
he opens the doores of his Face,
his Teeth are fearefull round
about; his Noesings make the
light to shine, and his Eye lids
are like the eye-lids of the Mor-
ning; out of his Mouth goe
Lamps, and sparkes of fire leape
out; out of his Nosthrils com-
meth Smoake, as out of a Boy-
ling Pot or Caldron; his Breath
maketh Coalss to burne, and a
flame goes out of his Mouth:
Though his Maker himselfe
thus honoureth his * Parts,

* Job. 41. 5, 9,
10, 11, 12.

* Ver. 3.

Ch. 12

* See my
Pilgrimage,
L. 8. c. 3.

his Power, his comely Proportion; yet to his Darling, this SIOULE of Man, hath hee giuen Wisdome to vnröose that Mouth, that * Hell-wide Mouth, and to frame the timbers of that arched Vault, to the delights of humane attire: yea, the sauage naked Americans can, dare, doe as much, and stop the furnaces of his Nostrils, and smother him with his owne smoake, so to feast with his flesh, and subdue to the rudest of humane Soules, the hugest of animated Bodies.

What should I speake of lesse and inferior Creatures?
of

BR-12

of Mountaynes, Fountaynes, Quarries, Mines, subiected to this MIND of Man? It is an *Incaruate Angell*, by this Body of flesh seeming meaner, indeed hauing a meane thereby to make vse of the World, and with bended Knee, ready Tongue, & members made *weapons of Righteousnesse*, becomming a bodily Temple and House of deuotion vnto God, denyed to that Angelicall Nature. *Vocabulum homo* (saith Tertulian) *est duarum quodammodo substantiarum fibula*: Man (in the Word and in the World) is a claspe, knot, and bond of bodily and spirituall, visible and

PLATE 19

Tert. de Res. Car.

BR. 12

Psal. 104. 4.

and inuisible, mortal and immortal substances; conioyning in one person a heavenly and earthly Nature, God and the World. ^{to body} ~~to body~~ ^{is} ~~is~~ Man is the Mirrour, the modell of DIVINITY, & hath his Spirits too of Aery nature, of Fiery force, Which vnite this SOVLE and Body in coniunction; of which we may alludingly affirme, that ~~the~~ ^{the} SOVLE makes her Messengers Spirits, her Ministers a flaming, but nourishing, quickning, animating fire. ^{She} ~~She~~ ^{sees} ~~sees~~ the Earth: on her foundations (this Body thus erected on her naturall Pillars and Sockets) that whiles this coniunction

notion lasteth, it may expre house,
 neuer be remoued. For Ceuene
 is her selfe y her Circle eury
 where; the Lionys of her iu-
 risdiction vniuersited and ho
 where and but looking out
 at these bodily windowes,
 proportions the measure of
 this wide wide World; aboue
 all; beholds it holl regions of
 supernal Angels; beneath all
 the Regions of infernal De-
 uils; and aboue and beneath
 all mapes of height & depth;
 in some sort seeth he; he which
 dwells in Light inaccessibler; that
 intuisible Maiestie; who hath
 sealed herein the impression
 of himselfe; who being im-
 mouable; moueth all things.

Happy

Ch. 12

Happy SPIRITS, whom
 thine owne, whom all Bo-
 dies freely and willingly ser-
 ued! Happy SPIRIT, whom
Angelical Spirits in heavenly
 Fraternitie loued, admired!
 Happy SOVLE, so diuinely
 resembling Diuinitie! Happy
 Body, in plenarie resemblance
 of the World! Happy, thrice
 happy MAN, in seruing that
 thrice blessed Vnitie, that
 eternally blessed Trinitie,
 whose seruice is the happiest
 and blessedest freedom! And
 most most accursed was the
 entrance of sinne into the
 World, which by a double
 diuorce caused a double sepa-
 ration, a double death, one di-

diuiding the wretched Soule
from the wicked Body; the o-
ther, damned M A N from
his God blessed for ever.
Hence is the Body, a both die,
no sooner made the House of
the S O V L E, then the liuing
grauē of the perishing Soule,
in it dying an internall, by it
an externall, for it an eternall
death: whence the Greekes
call it * *Cōus quast Cōus*, that is,
a Sepulchre; and in the La-
tine terme C O R P V S, is not
C O R the first sillable, as the
Heart, Life, excellency of our
first estate faln away in Mans
Fall, and now as before was
said, we are *Vacordes, Socordes*,
the * *Foole hath none heart*? &
only

* Plato. in Gorg.

a Pro. 10. 13.
o Iape. Ier. 5.
21.

CR. 12

b Es. 1. 5, 6.

only P v s, the last syllable, in this last estate, is left vs; that from the sole of the foote, to the crowne of the head, there is nothing but *ḡ* *vulnus & li-
nor, & plaga rumentis*: No sound-
nesse in it; wounds and bruses,
and putrifying sores: the whole
head is sicke, the heart faint. As
for the S o v l e, that better
part, it is now by sinne the
worst of Man, the most de-
uillish; that S p i r i t is *Spi-
rit* indeed, a vaine breath, an
emptie puffe, and vanishing
blast; this *Animus* is *animus*, a
passing winde, surpassing the
winde in vanity. The whole
Man is nothing lesse then
whole Man, wholly vnholy,
the

the very ruines, rubbish, dust
of himselfe. Cal Adam, saith
David in the Text, Cal Hebel;
All Adam (vnderstand it pro-
perly or appellatiuely, for the
first Man, or any deriued of
him) is all vanitie; Man is
vaine, yea vannie, and altogether
vanitie.

BR 13

CHAP. XIII.

The signification of V A I N E,
and V A N I T I E, and the
cause of V A N I T I E in the
Creatures.



VANITIE, * saith R.
David, is that, which
is not any thing, or
which

* VANN.

CH 13

a So Tull. Offic.
 Lt. Nihil proficiunt nisi mentiuntur : nec vero quicquam est turpius vanitate.

which soone ceaseth to be, or vanisheth, as the breath or vapours. The Latins (*A. Gellius* obserueth) called those *Vanor* which were mendaces & infidels. So *Virgil*, *Non si miserum Fortuna Sinonem*—² *vanum etiam mendacemq; improba finget* : so the Scripture also, *Ionas* 2. 8. they which wait vpon lying vanities : their mouth speaketh vanitie, *Psal.* 144. 8. Their right hand is a right hand of falshood. Once, *Euery Man is a lyer*, may serue for a true Commentarie to this Text, *Euery Man is vaine*. For as *Verum*, *Bonum*, & *Ens*, are conuertible so *Vanum* & *Malum*, are in substance and subsistence, *ens.*

ens. Indee, and in properest
sense, God is, and therefore calls
himselfe ^b I am. He ^c is, was, is
to come; ^d Yesterday, to day, the
same for euer, true in himselfe,
his Word, his Works. All Crea-
tures were Created, that is, made
of nothing, and so farre may be
said to bee, as they hold corre-
spondence with this their Crea-
tor, ^e of whom, in whom, and for
whom they are; and how farre
they decline from him, so farre
they returne againe to their for-
mer materiall immateriall, No-
thing.

Nihil ^f *negatiuum est causa ni-*
hil prinatiui: in which respect
St. Iohn ^g giues a definition of
sinne from the deficiency, *id est*
defectus *est* *id est* *defectus*. *Neq. ens est* (saith
L Dio-

Ch. 13

b Exo. 3. 14
c Reue. 1. 6
d Heo. 13. 8

e Rom. 11.
vlt.

f Merxius
de V.C.R.

g 1. Ioh. 3. 4

CR. 13

h. Mel. L.
Com.i. Aug. de
vera Relig.
cap. 11. &
alias sepe.k. Rom. 4.
17.

Dionysius de Div. Nom.) neq. omnino non ens; non negativè sed privativè nihil; after Melancthon, ^ha privation to bee considered together with that subiect whereof it is the depravation. Nequitia ab eo quod nequicquam fit, Saint Augustine affirmeth, dicta est, & ideo nequissimi homines nibili homines appellantur; Vita ergo voluntario defectu deficiens, ab eo quam fecit vergit ad nihilum. Res autem tantò magis moriuntur, quantò minus sunt, & si penitus morerentur, ad nihilum sine dubio pervenirent: A Man is called vaine, as vanishing from that state wherein God created him, into this Prorsus nibili (so Vatablus reads this Text) worth nothing, worse then nothing. God calleth ^h things that

that be not, as though they were, yea by his call causeth them to be, He speaks the Word, and they are made; the Deuill calleth things that bee, as though they were not, by his tempting call causeth them not to bee: hee speaks the word, and they are mard (stiled by Tertullian, *Verbum edificatorium mortis*) they vanish from Bonity, and therefore from true and solid^m Entitie.

It is true, that in the Deuill himselfe, life, motion, essence, are good, and these things are deriued (asⁿ Riuers come from, and returne to the Seas) from that I E H O V A, in whom all things line, moue, and haue their being: but hee not^o keeping his first estate,

CR 13

1 Tert. de Carn. Chr.

m Man is called Vaine, because his workes are such, Ch. 1. 7. in Eph. 4. 23.

n Eccl. 1. 7

o Iud. 6.

CH. 12
P Ioh. 8. 44

q Ier. 13.

r Aug de
Cor. & Gr.
c. 14.

state abiding in the Truth, auerting
his selfe-reflected eyes from
God, the *Abyssus* of goodnesse,
the Ocean of Entitie, loseth his
former hold and dependency,
delinquishing & straying from
that *First and Last*, the Fountaine
and Foundation of being, and
thereby loseth himselfe (as the
stream diuided from the Foun-
tayne, or building seuered from
the Foundation) & cannot but
vanish. Such ^q broken Cisternes
bew they out, that forsake the Foun-
tayne of liuing waters, braken Ci-
sternes that can hold no waters, that
cannot hold themselues from
perishing into a meere nothing,
if diuine power did not rescue
something of them; *De his ^r qui
faciunt quæ non vult, vt faciat ipse
quæ*

BR 13

que vult, that they which do not
his good will, may suffer his iust
will; nothing more manifesting
his Omnipotent *Power*, then
conquering; his manifold *Wise-*
dome, then disposing; his long
suffering Patience, then endu-
ring; his *all-seeing Presence*, then
searching out; his impartiall *Iu-*
stice, then punishing; or *Bowels*
of Mercy, then forgiving Sinne,
which the Deuill first commit-
ting voluntarily in himselte, en-
uiously deriued by malicious
suggestion to our first Parents,
wittingly and willingly conspi-
ring with him against their
GOD, and therefore necessarily
vanishing with him from their
good, the soule and life of their
very being.

CR. 14

CHAP. XIII.

The cause and deriuation of Vanitie in Mankind.

THis is the true Pedigree of Vanitie, which began in the Devils forsaking God, was by him inspired with contagious infection to the first Man, & by him propagated to all his posteritie. For prooffe whereof, let vs examine the euidence, let vs obserue this generation, and manifold corruption of the corrupted degenerated generations of Men. *Adam* * himselfe, with the first Woman, receiued poyson from the Serpent, wherewith they haue enuenedomed themselues & all their posteritie. As a Root to the

* *Homo
viciatus.*

the Branches, a Fountayne to his Streames, the Head to the Members; so *Adam* (which for vs receiued Originall righteousness) hath to vs, to all mankind descending of him by generation, conueyed the naturall inheritance of Originall sinne; which by actual sinns (our owne purchases with this stocke) wee daily improue to larger extent of wickednesse & destruction. His actual sinne is originally ours, the guilt made ours by imputation, the corruption conueyed with nature it selfe in the Conduits of generation: that first person voluntarily infecting Nature, and this infected nature naturally infecting our persons.

But euen in our first Parents,

Br. 14

C.R. 14

see what presently attended their sinne. Their eyes were opened to see their nakednesse : *naked* they were of *diuine* protection and fauour, *naked* of *Angelicall* guard and custodie, *naked* of *Humane* puritie and holinesse, *naked* of dutifull *subiection* from the rebelling Creatures; *naked* in *Soule*, *naked* in *Body*, *naked* of *Happinesse*, *naked* of *Hopes*, *exposed* *naked* to the fierce *Wrath* of that God, from whom to bee hidden was impossible (alas, what could * *Fig-leaves*, what could *Trees* doe?) and to whom to appeare was intolerable. Thus is *Adam* excluded *Paradise*, barred from the *Tree of Life*, in *Labour* and *Sorrow* enioyned to eat his meate, and to

till

* Gen. 3.
7, 8.

till the Earth, for his sake accursed,
so to prolong that life which af-
ter many finnes and miseries
multiplied, ends in an obscure
night of irrecoverable darknes.
His naturall *Substance* and *Facul-
ties* remayne, his conformitie in
them to God, that is, the *Image
of God in righteousness and holi-
nesse of Truth*, is lost. His power
of generation continues, wher-
by hee still liues in vs, but his
first sonne *Kain* is (after the De-
uils image) a murtherer; his
second son is not able to with-
stand him with his Armour of
righteousnesse and innocencie,
but in name and deed is *Habel*,
that is, vanitie, true image of
this false vaine World, where
Truth it selfe is oppressed, Equi-
tic

Ch. 14.

BR. 15

•Gen. 5. 3.

tie and Charitie vanisheeth. The third is *Seth*, that is, set or put in the roome of another (such is our flitting, our constantly inconstant mortalitie) *begotten* * in his owne likenesse, and after his Image, that is, the corruption of human sinfull flesh, propagating lust with nature. If better things were in him, thanks to a better Father, it was the worke of Regeneration, not generation, spirituall, not carnall.

CHAP. XV.

The Vanities obserued in Mans Generation, Birth, and Naturall Constitution.



N^O if it bee thus with *Adam*, a man of Gods
ma-

making, his owne immediate
workmanship, what shall we
thinke of his remoter posteritie,
that by generation descend of
him? Descend indeed, and grow
worse and worse! * *Ætas paren-
tum peior anis tulit Nos nequiores
mox daturus Progeniem vitiosio-
rem.* David therefore, when he
askes, * *Lord, what is Man, that
thou takest knowledge of him? Or
the Sonne of Man, that thou ma-
kest account of him?* in the first
place calls him *Adam*, as God
made him; for then he had no-
thing but what he had received,
and therefore held all of grace:
but in the second, he is *Ben enosh*,
the sonne of miserable Man (so the
words signifie) as if Sonne and
Miserable, in Man, were insepa-
rable.

CR. 15

* Horat.
Carm.

* Ps. 144-3

BR. 15

rable twinnes. And what else is Generation, but from and to Corruption? And what else is generated in Man, but the corruptible Bodie? The incorruptible Soule therefore immortal, because not generated; therefore not generated, because immortal. And even of the Bodies generation, let vs looke vpon the causes, and small cause shall we find to be in loue with our selues; which yet wee often are, even * *without a Ri- uall.* * *Behold, I was shapen in iniquitie (saith DAVID) and in sinne did my mother conceiue me.* This is the originall. The cause efficient (which in the first Man was Gods owne hand) is here a mortall miserable Man, incited there-

* M.S.

* P.L.S. 5.

thereunto by sensuall Lust;
which hee doth not, cannot,
without helpe of another, of a
weaker Sex; and that not as Mi-
nerua, by the nobler Instruments
of Nature, but even those which
are, and are called *Pudenda*; the
act of honestest humane pro-
creation flying the light & sight
of humane eyes, more then ma-
ny the very workes of darke-
nesse. The one is Seed and
menstruous blood; the one,
Froth (whence *Venus* was cal-
led *Aphrodite*) the other, As say
some Authors, *Venome*, in vulgar
appellation, a feminine sicknesse.

Ch. 15

a *Venus or-
ta mari.*

Aphros is
Froth; such
is Lust,
such is
Sperme.

b *Solum a-
nimal men-
struale mu-
lier est. Ni-
hil facile
reperitur
mulierum
profluuium
magis mon-
strificum.*

*Accescunt
superuentu
musta, steri-
lescent; talle
frugas, mo-
riuntur in-*

*sta, exuruntur hortorum gemina, & fructus arborum, quibus in-
dere, decidunt; speculum fulgor aspectu ipso bebetatur, acies ferri pra-
stringitur, eborisq; vitior; atrox apum emouuntur: in rabiem aguntur
gustato coeant. P. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

And

BR. 15

And could our nicer eyes endure to behold those Materialls, whence those seeming Starres and swelling Hearts are procreated?

Is not the forme and manner of this conception as sinfull first (*quis enim potest facere mundum, faith I o B, de immundo conceptum semine?*) so base, abominable, viperous? What greater basenesse, than to be so many moneths immured in a darke Prison, so strait a little Ease, where space, in so long space, is not giuen (which euen the *Grave* denies not) once to measure out and extend his owne little little *Length*; where it grows but as *Plantanimans*, like a sensitiue Plant, or Shell-fish,

not

not enabled to move out, or
(which Snail can doe) to re-
move with his shell? How abo-
minable is that vicinitie of his
owne, and enclosure betwixt the
Mothers excrements; a naturall
Sheet onely separating from the
former; and for the later, his
Bed made betweene the fumes
and passages of the Parents Or-
dure on the one side, and Urine
on the other? which also, like a
young Viper, he seemes to re-
venge more then any brute crea-
tures (becomming, in his first
being) an executioner of that
Curse, *In * sorrow shall be thy
conceptions*) with a heauie bur-
then pressing that weaker Por-
ter, which hath fewer supporters
by one halfe then other crea-
tures

CHRIS

* Gen. 3.16.

CR 15

tures to vphold it; with often turbulent motions, seeming to raise commotions and seditions in that whole Region; and at last, with violent eruption, breaking the inner walls, forcing the vtter fortifications of Natures Fort; sometimes dying himselfe in the assault, sometimes killing his Parent (onely for the fault of conceiuing him) and sometimes both perishing in this naturall vnnaturall Duell, before the Sunne can see that a Sonne is borne into the World. *Giue*
** me children, said RACH(EL, or*
else I die: Alas, inexpert Wo-
man, giue thee Children, and
then (euen in the first number)
thou diest. And euery sonne,
though not in like extent, is (let
his

* Ge. 30.1.

his Father call him Benjamin, the Sonne of his right Hand) a Benoni, * A Sonne of Sorrow to her that bare him. *Hinc illæ lachrymæ*; the Mother cryes with painefull Passion, the Assistants cry with neighbourly compassion, and the Infant (the first, the onely thing which he doth) he cryes too.

But proceed in further view of this new-come Guests welcome and entertainment into the World, and you would perhaps, with *Plinie*, doubt whether Nature be a kinder Mother (to vse * his words) or harder step-dame to Man. So willingly and bountifully doth she furnish the Fowles with Downe, Feathers, Quills, to a miracle of delicacie,

M

bra-

CR. 15

* Ge. 35. 18.

* *Vt non
satis sit asti-
mare parens
melior ho-
mini, an tri-
stior noner-
ca fuerit.
Plin lib. 7.
Proem.
Vide Lact.
de Opif. c. 2.
& 3.*

BR. 15

brauerie, vse ; the *Beasts* with tougher *Hides* , or rougher *Haires*, or richer *Wooll*, or finer *Furres* ; with *Manes* , in some creatures louely, in others, lordly and awfull ; with angrie *Bristles*, with purueying and defensive *Prickles* , with vindicatiue *Quills*, with comely and vsefull *Tailes*. I will not drowne my selfe, to take view of the *Shells*, *Finnes*, *Scales*, and other furniture of *Fishes* ; nor will I dare aduenture their *Hornes*, *Trunkes*, *Turkes*, *Teeth*, *Pawes*, *Hoofes*, *Talons*, *Tailes*, *Stings*, *Poysons*, and other their naturall *Armes*, *Engines* , and *Instruments* of brutish *Anger* , rauenous *Prey*, secure *Defence* : This I will say, that *Man* is borne *naked* into the
World,

World, *Homo nudus in nuda humo*, *Ch. 15*
hath not so much as senselesse
creatures, a *Pill, Rinde, or Barke*,
to defend him from the insult-
ing violence of the Sunne, Ele-
ments, Beasts, nay, not from the
desultorie or creeping assaults
of the least, basest Vermine; hath
nothing giuen him to offend o-
thers; nothing to defend him-
selfe; yea, is forced to borrow
all his furniture of other crea-
tures. *Lactantius* finds fault with
these Fault-finders, vpon this
reason, that vnto Man God gaue
that inward armour of *Reason*,
to supply all these vses; but ye
shall anon see, how vnreasona-
bly Man peruerteth this to his
owne harme, and of all men
else. And although we thereby

BR. 15

tame the strongest Beasts, yet by abuse thereof we become our selues vntameable, & worfe then Beasts, as in due place shall be seene.

Neither is there lesse difference betwixt this and other creatures in other things: others not at all, Man onely laments and salutes the World with Teares; a facultie denied to the rest, as freed from that miserie which these expresse: loe here the beginnings of him, that thinks himselfe borne to Pride and Haughtinesse. They are free, as the Worlds Darlings; but Man is presently apprehended as a Malefactor, swaddled & fast bound, *Nec prius natus quàm damnatus*, captiued as soone as borne, *Vnam tantum ob culpam* (if we beleeue

leeue *Plinie*) *quia homo natus est.*
How soone do they attaine the
perfection of their nature? how
soone doe they runne, leape,
friske, flie, swimme, all their pro-
perties, and that without a Tea-
cher accomplished? But how
long is it with vs, before we can
stand, before we can goe, before
we speake, before we feed, be-
fore we can doe anything but
cry? This wee doe by Natures
instinct; those things, and what-
soever is more excellent, as wee
are taught & instructed. Nature
hath made other creatures their
own Physicians; and Man (more
subiect to Diseases and Hurts) is
their Scholer; Such are the natu-
ral beginnings & dispositions of
humane Nature so far inferior
to Beasts.

CHAP. XVI.

*Mans vanitie in all the Ages and
Employments of Life.*

Et vs now looke vpon
Man, past his Cradle
and swaddling Clouts.
And what is this life? how vaine,
that wee should dote thereon?
which imagined at the best, is
halfe of it *Night*, and spent ei-
ther in *senselesse Sleepe*, or *penall
Watching*, that is, either *Death*,
or *Miserie*? Nor can we ascribe
to humane life the dayes of *In-
fancie* and *Child-hood*, more
senselesse in vs then in *Beasts*;
nor of *Old age*, a second *Child-
hood*, which is like a long
Night without sleepe; nor of
Sickness, which not only makes
Men

Men vnapt for Offices of Life, as the former, but addes Languor, Paine, Torment; makes his Life a burthen to himselfe, and himselfe to the World. And yet how is *Sicknesse* diuersified in Man, more diseases attending some one particle and member of him, then the whole bodie of any other Creature? and this one Bodie of Man, then all other animated bodies together? as if this bodie were the very Mint, the Shop and Store-house of Sicknesse; a little World indeed, nay, a little Hell of Miseries and Maladies.

And what should wee say of our stripping yeeres, wherein we are capable of Literature & Arts? that is, of things wee af-

Ep. 16

fect not, which enforced by an awfull *Parent*, a dreadfull *Master*, a smarting *Rod*, wee learne against our wills, by a strong gale violently driuen against the current of our disposition? Our *Infancy* labours of not labouring, is full of labour to others; in these succeeding yeeres wee labour that wee may labour, wee labour (a slavish taske) to please others. But flourishing *Youth* may seeme to please it selfe ! it selfe, perhaps, because distracted, and therefore may seeme, as hee which seemed * to heare Tragedians, & was in the Stage of his fancy a continual Spectator of their pleasing actions, expressing with extatike gestures his conceiued conceited delights;

* *Miros*
audire Tra-
gedos, &c.
Horat. E-
pist. 2.

lights ; or that mad Man at *A-*
thens, which thought all the
 Ships which came into the Ha-
 uen, his owne. A pleasing mad-
 nesse! Such is *routh set at liberty*,
 it seemes to see all things, to
 haue all things, not seeing, not
 possessing it selfe: either ^a cap-
 tiued by sensuall impetuous
 lusts, or in continuall combate
 against it selfe, alway labouring
 of it selfe. Our *Manly* and riper
 yeeres labour for wealth, coun-
 tenance, wife, children, friends,
 common-wealth ; is continual-
 ly reaping a haruest of cares,
 troubles, distractions (neuer a-
 ble to giue satisfaction to him-
 selfe, to others) til *Old age* comes
 with new childishnesse, that is,
 with the renewed labour to
 stand,

a Prima
 pars cui se
 nescit, me-
 dia curis
 obruitur,
 ultima mo-
 lesta sene-
 ctute pre-
 mitur, lu-
 nentâ nihil
 est fugacius,
 &c.

BR. 16

b Pl. 90. 10

c Eccl. 12. 1

Simile.

stand, to goe, to feed, old age is almost altogether Ache (*all his strength is but^b labour and sorrow*) and fills him with a disease truely incurable, neuer by natures Secretarie the *Physician*, neuer yet by diuine *Miracle* healed; alway mortall to him that hath it. Other Ages haue diseases, this is a disease (*alway desired.*) *These^c are the dayes wherein thou shalt say, I haue no pleasure in them.*

As in a broken estate, one distraines the Cattell, another the household, each Man gets a fleccc, and at last *by the statute of Bankrupt*, all is seized, sold, and carried away: so here in our decayed bodies now grown aged and sickly, dimnesse attacheth the

the *Eyes*; deafnesse makes re-entrie on the *Eares*; the Gout arrests the *Legs*, and keepes them close prisoners in their owne house, in their soft bed; the *Teeth* by another Creditor are distrayned; many diseases, as implacable aduersaries, challenge some one, some another member: at last comes DEATH with his Commission of Bankrupt, ^d Statutum est hominibus semel mori, and sweepes away all; Dust^c returns to the Earth as it was, and the Spirit to God that gaue it: Vanitie of vanities, saith the Preacher, all is vanitie. This was wise Salomons summa totalis, of Mans life, after iust computation of all reckonings, in the best and truest Audit. And how can it be otherwise,

CR 16

d Heb. 9.
21.

e Eccl. 12.
7, 8.

E. R. 16

wife, where one halfe is spent in Nights, without Light, without Life? and is not one halfe of the other halfe Cloudy, Rainy, Stormy, Winterly *Dayes*, in the greater and in this our lesser World? Such is childish Infancy, Aged childishnesse, painfull sicknesse, cares, feares, casualties, in the best and most blessed estate. *Pars minima est ipsa puella sui*; Life is the least part of the time wee are said to liue: yea, how many dye before they haue begun to liue at all?

For shall I call it life (if I may here preuent with a taste, of that which shall after cloy you with plentie) wheresoeuer a massie lump of Earth is *moued* rather then quickened, with a *base spirit*,

run, suffocated with eating, drinking, sleeping? ever buying idle, idoll pleasures, with busie irksome paines? living poore to die rich? or delecting it selfe beneath all names of basenesse for a smoky fancy of honour; like *Antiochus* surnamed *Epiphanes*, that is, *Illustrious*, by the wiser, *Epimanes*, or the *Madde*, who became a base Minstrel to his own Guests, for popular applause? It is a space of breathing not living, wherein some successfully breathe the Ale-house, Tavern, Theatre, Fume, Perfume, Dye, Drabbe, Alley, Cock-pit, Race, Hawke, Dogge; Others with like vicissitude, Termes Writs, Arrests, Sutes, Libels, Proctors, Aduocates, Actions, At-

Attorneys, Counsellors, Courts, Clarkes, Offices, Law, Chancerie, Commissions, Playning, Defending, Quarrelling, till the Law hath eaten all the Gospell out of their liues, & themselues sometimes out of their Liuing (their liuing, I am sure) in such bitter & deadly brawls. Nor can I otherwise thinke of the Country-man turned Swine or Mole, alway rooting or buried in the earth: or of the Tradesman, who Turnes, Returnes, Barthers, Exchanges, Lets, Sels, Soule, Truth, Conscience, Honestie, at least, all hee hath in these commodities, for that which by him or his, findes afterwards as lewd, as tall and solid a spending, as it had a fordid, vile, vaine getting:

Or

Or of the Souldier, that exposeth his Body and Soule in Polish, Russian, Dutch, Spanish, Italian, any quarrels; in Warres (the *compendium* of all miserie & mischiese) in the iawes and entrailes of death, for foure shillings a weeke: Or of the Merchant that playes the Merchant; merchandiseth himselfe, that dwels within three or foure inches of death, and flies all comforts of life, for the expected comforts of a supposed life, for *Magazines* of Troubles, Trash, Pelfe, or a few Glow-wormes in the night, shining rotten Chips, which he calleth Iewels: Or of that *Magnifico*, which Serues, Obserues, Faces, Flatters, Lies, Egges, Begges, Fleeres, Dissem-
bles,

BR. 16

* 1. Tim. 5.
6.a *Lact. de*
Op. D. c. 20.

b Gal. 2. 30

bles, Courts in all fashions but sinceritie; or of any Man that humors himselfe in fancie, and dies before he considers wherefore hee was borne. And yet how few liue, that are not thus * *dead whiles they liue*, the mouing Sepulchres of themselves? There are, I confesse, that keepe their Watches better, and liue indeed: but these, few, not by naturall power, not without many slips, not without continuall warre against themselves. ^a *No- luit enim Deus (Lactantius affirmeth) hominem ad immortalem illam beatitudinem delicato itinere peruenire*, that is, their liuing is a dying to themselves; ^b *They liue not, but Christ liues in them*, and are argument that humane life

is vanished so far beyond repair
 ration, that but by death both
 of the *Saujour* and of the sauced, it
 is irrecoverable; as the Statue
 broken in pieces, must bee new
 melted and cast in a new mold;
 others are (as is said) *dead whiles*
they liue, and dye a worse death
 when they are dead. Lo here, in
 the Inuentorie of Mans birth,
 and of all the successiue parts of
 his life, an Inuentorie and Cata-
 logue of vanitie. Man is a diuer-
 sified vanitie, a successiue varie-
 ty of stinke. *Quid nisi fætor Homo*
est? fætores inter in aluo Gignitur
& latitat, fætores eiicit ex se Corpus
inane animæ, tandem & fæto se-
pulchro Fæteni inferitur: Concei-
 ued in the midst of that Priue
 lodging, betwixt & among va-

N

riety

BR. 17

riety of excrements; conceiuing
continual excrements in his
life; himselfe an excrement of
Nature at his death; and making
his Sepulchre a lothsome recep-
tacle of Wormes & excrements
in his buriall, his very body be-
ing consumed, by consuming
into excrements. Let vs now
take view (an vncouth sight,
which alwayes viewes vs) of
Death.

CHAP. XVII

*Mans Vanitie in Death; the cer-
tainty, vncertainty, and diuer-
sified Vanities thereof obserued
and exemplified.*



E Mans life bee vaine,
Death is yet a further
testi-

BR. 17

testimonie, as if the Birth had hatched, the Life nourished, Death consummated, nothing but vanitie. If to liue be a state of manifold miserie, Death as the end of miserie, might seeme the beginning of happinesse; whence some deliuered, that it was best * for men not to be borne; the next, soone to dye. If a life lasteth, miserie lasts, and life is a lasting vanitie: if it last not, it is therefore vanitie. How-euer, this their opinion confirms the former, that Man in Birth, in Life (that is, so long as hee is Man) is vanitie. And if any suppose any thing worthy the title of *Happy*, to be ascribed to life, it must needs follow that Man is vanitie; because as the shad-

* Optimum
est nō nasci.
a Proximū
autem,
Quamprimum
mori.
Cic. Tuscul. 1.

Dilemma.

BR. 17.

Plin. l. 7.
c. 53.

dow the body in light and Sunshine, so mortalitie attends both vs and our felicitie; yea sometimes dogges vs, in and by our felicitie; euen as the Eares with vehement sounds, and the Eyes with brighter objects, lose their sense. So dyed that Mother with sudden ioy of her sonnes presence, whom before shee had heard to haue dyed in the battell at *Cannæ*; to *Sophocles* and *Dionysius* their Tragedian victorie, caused the like Tragedie; and all *Greece* attending the funerall exequies of *Chilo* the *Lacedæmonian*, dying at the *Olympian* Games for ioy of his sonnes victorie, were so many witnesses of this vanitie of Mans felicitie. More terrible is the example

ple of *Herod*, reioycing in being saluted God, and therefore by immediate stroke of an Angell vanishing from a Man. The greater before his ioy in so vaine applause, the greater vanitie of Him and Them. Nay, the greatest euills * alwayes arise out of the greatest ioyes, and the greatest ioyes are by deliuerances from the greatest euills. Such variety is in our state, such vanity in our best estates, where sicknesse commends health, night the Sunne. The higher our Babel-towre of vaine ioy is raised, the neerer it is to confusion and ruine. And how often in the very act?

Gallus ^a and *Ætherius* dye in the act of most sensuall pleasure,

N 3

and

BR. 17.
Act. 12.

* *Plin. 17.*
c. 42. Fortu-
na varia,
que facit
magna gau-
dia nisi ex
malis? aut
que mala
immensa ni-
si ex ingen-
tibus gau-
dijs?

^a *Plin. 17.*
c. 53.

CR. 17

b Num. 11,
33.c Kibrazh-
hattaauah,
i. graues
of lust.
d 2. Sa. 4. 7.

and where they sought to solace
their owne, or giue life to o-
thers, themselues fell into the
snares of Death. *Belsazzar*,
Attyla, *Hardicanutus*, great
Kings, dyed in their feasts; that
I speake not of those Murmu-
rers, who whiles b the flesh they
lusted for, was yet betweene their
teeth, ere it was chewed, were smit-
ten with a very great plague, and
bequeathed in a hasty Testa-
ment a c new name to the place
of their lusting. *Ishboseth* d is
slaine in his sleepe; Others pe-
rish therein without violent
hands. And what so little a Crea-
ture that cannot proue the vani-
ty of Man? *Fabius* is strangled
with a haire in his Milke; *Ana-
creon* with the stone of a Grape

or

or Raigne; our Country-man,
Pope Adrian the fourth, with a
Fly. The Myntines were chased
from their habitations by Fleas;
the Atariote by Frogs; some
parts of Italy by Mice; of Media
by Sparrowes; the Æthiopians of-
ten by Gnasse-hoppers: and if Pha-
raoh aske, *Who is the Lord?* Flies,
Lice, Gnasse-hoppers, and other
the basest vermine shall bee his
Challengers and Conquerors;
shall aske, *Who is Pharaoh?*

Euen in our dayes, He which
was stiled *Monarch* of the grea-
test Empire in all Ages, and
through all the World, had not on-
ly the Gowt, Feuer, and an A-
postume on his right legge con-
spiring against him, but a *fil-
thy Pthiriasis* with foure swellings,

CR. 17

c Exo. 5. 2.

f Ortel.
Theat. Om-
nium etatū
& totius
Orbis am-
pliss. Impe-
rii Mon.
g These
are the
words of
Turquets
Gen. Hist.
of Spaine,
Eng. by
Grimston,
pag. 1284.

CR. 17.

wonderfull foule and stinking, on
his brest, which bred an infinite
number of Lice, dispersing them-
selues over his whole body; in wit-
nesse of this verity, that every
Man at his best estate is altogether
vanitie. Plus vltra, and Non suf-
ficient Orbis, could not bee suffici-
ent in the greatest Monarch, a-
gainst these least and basest of
Creatures: nor is this mentio-
ned as an extraordinarie iudge-
ment on him, but (as an exam-
ple of this Rule) as an ordinarie
vanity of the greatest of Men.

Yet in all these, we see causes
how meane and base soeuer; but
how many dye suddenly, no
cause appearing? as if nothing
were something, and more then
enough to conquer Man, or this
suffi-

sufficient to overthrow him that
 he is a Man, and therefore vanity.
 Thastwo *Cæsars* (one, the
 Father of Great *Julius*) put off
 themselves whiles they put on
 their shooes; *Fabius* stiled *Maxi-*
mus for his exploits, and *Cuncta-*
tor for his delaying, could not
 delay Death till notice might be
 taken that he was sicke. But how
 many examples in this kinde
 haue wee daily amongst our
 selues? Nor need wee much to
 inquire of the causes of sudden
 death, where so many Creatures
 are for our sakes done to death
 suddenly and violently: our life
 is fed and sustayned with the
 deaths and dead carkasses of
 Fishes, Fowles, Beasts: *Quære*
nunc (saith *Seneca*) *cur subito mori-*
riamur?

BR. 17

To 248
 249
 250
 251
 252

CR 17

riamur? quia mortibus vinimus: Our belly that kills so many, kills vs too, and that by poysons, emptinesse, fulnesse, surfets, suffocations, without warning. Gula plures occidit quàm gladius.

More strange it may seeme that the B O D Y should bee so vaine and false to it selfe, out of it selfe to hatch diseases & death, yea the least member offended, sometime to destroy the whole body. I haue knowne death admitted in one by a Corn on the toe: and another, that seeming to haue conquered the Elements, the wide Ocean, wild Wildernes, wilder Beasts, wildest Men, hottest Climates, after sixteene yeeres absence, returned home and dyed of a hurt in
his

See of
him my
Historie
of Africa.

his Thumbe. So vaine a thing is
Man.

CR. 17

And how vaine must hee be,
that comes one way into the
World, goes millions of milli-
ons out of it? whose life is but a
breath, an vncertaine breath, &
therefore a certaine vanitie? in
whom death hath ten thousand
times as much as life? for all that
is past, and all that is to come,
are not, and therefore belong
to Death; Our *now*, is but an in-
stant, stayes not till the fillable
Now may be written or spoken,
and yet is all the space of life
that any Man can at once pos-
seffe; this, lesse then time, is all
we liue; vanisheth before it can
be numbred or measured, and
leaves nothing behind but this,
that

BR. 17

that euerie Man is vanitie. Daily we shore this ruinous House of our Bodie with Food, with Rayment, with Exercise, Sleepe, and other both Naturall & Physicall helps; yet cannot preserve it from returning to Earth and Dust, to its Dust, a few feet of Earth, a few handfulls of Dust (*Ecce vix totam Hercules Impleuit vnam*) And how little a while, and that Dust is vanished, and resolved into the first and farthest Elements, the neereſt proximity to Nothing!

In those Houses of Death, Diogenes knowes not King Philips ashes from a beggars, or any other Mans. They lie downe alike in the Dust, and the Wormes shall cover them. The beautifull
and

a Iob. 21.
26.

and deformed, the strong and the weake, & whatsoeuer names of difference Humanitie acknowledgeth, are not distinguishable in the darke & silent Graue. The greatest Tyrant findes there from the meanest none other salutation, but, *Art thou become like vnto vs? Thy Pompe is brought downe to the Graue, the Worme is spread ouer thee, and the Wormes couer thee. He that made the World as a Wilderness, that destroyed the Cities, that opened not the House of his Prisoners, is cast in, nay, cast out of his Graue, like an abominable Branch, as a Carcasse troden vnder foot. If any difference be there found, it is, that the fuller-fedde Paunch of the richer yeelds more Wormes,*

BR. 17

b El. 14. 10

Ver. 11.

Ver. 17.

Ver. 19.

ER. 17

Wormes, Corruption, & stinke. A brittle piece of Glasse can and doth endure many Centuries of yeeres; but Man can by no Art be detained, is brittler then the Glasse, is altogether Vanitie.

There is yet a greater Vanitie vnder the Sunne: One would die, and cannot; another would liue, and may not: One in the height of life, while *his* ^c *Brests are full of Milke, and his Bones are moistned with marrow*, is suddenly snatched out of his sweet life, and this House of Clay falls on the owners head. So fared it, in a double sense, with *Iabs* children, slaine ^d all together (*altogether Vanitie*) by a Wind; ^e *Amnon* by his brother murthered; ^f the

c Iob. 21.
24.

d Iob. 1.
19.
e 2. Sam.
13. 29.

the Amalekites smitten by Dauid. Yea, Death hath sent me an Appendix to be added to this Historie of Mans Vanitie, this very day, when I thought it finished. Many Spectators are assembled, the Streets couered, and Houses filled with Multitudes, to see the due Ceremonies and funerall Pompe of our late gracious QUEENE ANNE: I say not, that this was Deaths Trophee, the Prince of whatsoever is mortall in Princes; and that all those *Blacks*, in all Degrees, did there performe a Ceremoniall (which one day shall be substantiall) sute and seruice, accompanying her Funerall (nay Deaths Triumphall) Chariot, both it & them suted in Deaths

Li-

*CR. 17.
F. 1. Sam.
30. 17.*

CR. 17

g A Student in
the Vni-
uersitie ;
now pluc-
ked into
this way
of *Vniuersa*
vanitas.
His name
was (I
heard) M.
Appleyard.

Lūerie; and all the Spectators
no lesse by their presence pre-
sents Death a Homage, then
obsequious Duties to the Exe-
quies and memorie of that wor-
thie and glorious Name: This
I say, that Death could not then
forbeare, in the busie and pom-
pous celebration of his late ex-
ploits, but (as fearing the vulgar
would conceit, that Greatnesse
might seeme to insult ouer Him
by such State & Magnificence)
proues an Actor, and makes this
Funerall Shew a true Tragedie
and Funerall; suddenly bring-
ing one g Spectator (euen be-
fore he could be a Spectator)
vpon the Stage, to act his owne
Tragedie; and he which came
to see the pompe of anothers,

is

is now really adiudged, and by the Fall of a Stone from an House^h, executed to his owne Funerall.

Nor would Death be satisfied with one Witnesse, or one Sex; but euen the same day, delaying till the Pompe was past, hee viewes a Woman viewing this sad spectacle of that slaine Man, and with his gastly lookes so affrights her, that shee also runnes out of her bodie for feare; and to flye from him, falls into his vnexpected Snare.

How many thousands, not long since, with gazing eyes beheld Death riding in Triumph on that Wonder to Men, and Miracle of Women, our late Gracious *Debora*, the Soueraigne
O Ma-

CA 17

h North-
hampton
House by
Charing
Crosse

CR. 17

i An. 1603.
The great
Plague.

k Iob. 21.
23, 25.

l Dion. &
E. Spart.

Maiestie of Queene ELIZABETH? And how many thousands soone after followed, by sudden pestilent hand arrested, as it were to keepe a yeeeres solemne Funerall to her Exequies by their owne, and to present their seruice to Her in another World? God now auert such Iudgements; which wee haue cause to feare, because wee are, and worke, Vanitie.

Turne the Page, and ye shall see another Sight. *These* ^k die in their full strength, being wholly at ease and quiet: Others, in the bitternesse of their Soule, which neuer eat with pleasure, seeke for death, and cannot find it. *Adrian*, ^l famous for his Industrie, Wit, Memorie, and fortunate successe,

successe, could in his fatall sick-
nesse commaund others to be
slaine, but to himselfe, Death
denied subiection. His seruant
which vndertooke it, fled; his
adopted Sonne pretended Pie-
tie; his owne Hand was preuen-
ted by Attendants; his solicited
Physician slew himselfe, that he
might not slay the Emperour;
who yet complayned at his
death, *Many Physicians haue slaine
the Emperour.* Such is Mans
Vanie, there to finde death,
where he seekes for life; there
not to finde, where hee sues,
prayer, payes; and Death seemes
deafe, dead, inexorable. But see
euen in this Historie of Vanitie,
another *Mysterie of Iniquitie.* He
which could neither command

Ch. 17

Life nor Death, whose Decrees also by the Senate were cancelled; is by the same Senate canonized and pronounced a God; hath a Temple, Priests, and Religious Devotions consecrated to *Him* by his Successor; and when he is vanished from a Man, finds vaine Men to salute him God. This is Mans Vanitie in Death: and how many descend lower, to thinke that Death is totall Vanitie vnto Man, the Soule perishing with the Body! Their soules indeed perish, and are alreadie dead in the body; but another kind of death. For besides this externall death, of which wee haue so long treated, there is an internall before it, an eternall after it, both worse then this, yet
parts

parts of humane vanitie: that if, in regard of Life, and of this Naturall Death, Man may iustly be called *Vaine* in the Concrete, as Concrete of Vanitie; in respect of the two later, he may in the abstract be termed VANITIE, and *Vanitie of Vanities*, altogether *Vanitie*. This is next to be considered.

CR. 18

Vanitas.

CHAP. XVIII.

Mans internall and spirituall Vanitie considered in the Vnderstanding and Will; with a discourse of the Affections against the Stoikes.



Itherto of Mans externall state; in which, the dimme eyes of Nature

O 3

may

CR. 18

may and doe see Mans Vanitie. Neither hath He any Antidotes or Preseruatiues against it, by his Reason and Mentall Furniture; which being best in Nature, are worst in this degenerate estate of Natures corruption. The SOVLE is indeed a spirituall substance, but hath lost her *quondam* substance, her spirituall Riches. Created it was of nothing, and is continually busie to create Nothings in it selfe, melts it selfe into varietie of Vanities. The SOVLE of Man hath two bottomelesse Gulphes; like the * *Horse-leeches daughters, alway crying, Giue, Giue*: these are Whirle-poolles, neuer satisfied with any Fullnesse; like * *the barren Wombe,*
the

* Pro. 30.
 15.

* Ver. 16.

the Graue, and the Fire, that say not, It is enough. These are the V N D E R S T A N D I N G, and the W I L L; which retaining some stampe of that first impression in their Creation, still resemble that infinite Patternne, and can with no finite thing be satisfied. But whiles they propound to themselves onely finite objects, & haue turned themselves from that Diuine Prototype, which alone can fill them with the fullnesse of himselfe; they both sinne, and are the punishments of sinne to themselves; hauing the brand & character of H E L L in insatiated appetite of knowing and enioying those things, which like Fire quenched with Oyle, rather kindle, then any

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whit extinguish the SOULES Thirst.

* 1. Co. 2.

14.

* 1. Co. 1.

Hence is that blindnesse of the Vnderstanding, * *not knowing the things of God, neither can it know them, for they are spirituallly (with the spirituall eye of Faith) discerned; yea, the * Wisdom of the World is Foolishnesse to God, and the Wisdom of God is Foolishnesse to the World.* The CONSCIENCE is defiled, and the MEMORIE fraught with Wrongs, Iniuries, Vanities. The WILL is peruerse, and perverted, receiving from *Reason*, her Counsellor, sensuall aduice; and accordingly, sends forth to the *Affections*, her Courtiers, and to the *Bodily Members*, her Officers, Edicts and Iniunctions of Vanitie.

Hence

Hence are our *Elections* tumultuarie, and as it were, mutinous, not according to sound reason, but whirled with a tempest of Passions. Taking seemings for substance, wee preferre Fancy and Fury, and with the Iews cry *Tolle, Crucifige, crucifige*, where yesterday wee sung *Hosanna*, yea, *Not him, but Barrabas*: for what else is sin but a Traitor, & Murtherer, raising *seditions & continuall insurrections* in Body & Soule, robbing Man of God, of Heauen, Earth, Himselfe; whom yet in our tribunall wee loosen, and crucifie Christ betwixt two Theeues (Vertue betwixt the two extremes, Excesse and Defect) whiles Reason playes *Pilates* part, in a humor of popularitic,

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ritic, to satisfie our senses & sensuall affections (as hee to please the Iewes, against his own conscience) contemnes and condemnes Truth, chooseth seemings vnexamined, or against knowledge admits a Strumpet, and reiects the lawfull Wife.

Let vs first take view of these **AFFECTIONS**, which for their nature participating of Soule and Body, as moued by the *Spirits*, may be termed *Participles*, for their suddennesse & imperfections, *Interiectiōs* in this part of our speech. That which the * *Edge* is to a Blade, *Metall* or *Stomack* to a Horse, *Wings* to a Fowle, *Ranknesse* to Soile, *Motion* to the Sea, *Windes* to the Aire, *Flame* to Fire, *Spirits* to the Body,

* *Ignis*
est quidam
vigor &
caelestis ori-
go, *Omni*
homini, &c.
Virg.

CA. 18.

dy, such are Affections to the Soule; these adde Vigour, Life, Quicknesse, as the Gale to the hoysed Sailes, whether to make good way thorow the Waues, or to set the Ship on the Sands, or split it on the Rocks. Foolish were the opinions of *Stoikes*, *Cynikes*, *Pyrrhonists*, *Pythagoreans*, and *Gymnosophists*, to condemne all *Affections* as euill, and therefore to be purged vtterly out of vs; nor was the *Peripatetike* salue accommodated, confessing an euill, but enioyning moderation; as if (it is *Seneca's* exception) wee might be sicke or mad with moderation; as if Weedes and Bryers were not more easily rooted vp, then vsefully moderated. To these haue succeeded

a *Senec.*
Epist. 85. &
116. & de
Ira.

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ded in like inhumane positions, the *Pelagians*, *Gnostikes*, *Catharists*, *Manichees*, *Priscillianists*, that I mention not those three famous sects of the *Jewes*: all of these ayming at Perfection in this broken estate of Man (which impotency of *Affections* seemed to contradict) haue thus opposed themselves to all affections; & what remainders (as in sudden ^b accidents, or in stronger evils) nature enforceth in vs, they account ^c scars, not wounds, shaddowes, and not substance.

A slight Distinction, yet from that Schoole borrowed by the Papists, who to maintayne a state of perfection, of keeping the whole Law, of *Supererogation*, are forced to a like Distinction in other

^b See A.
Gel. 1, 19 c.
1. & 12.

^c Zeno. Seneca, alij
vid. Lips.
Mannuduct.
ad S. Philo-
soph.

ther termes of *Veniall*, not *Mor-*
tall sinnes, where the consent of
 Will is wanting, and thus the
Stoikes SAPIENS, the *Jewish*
d PHARISE, the *Manichees E-*
LECT, the *Familists Illuminate*
ELDER, the *Anabaptist, Catha-*
rist, and *Popish Perfectist* or *Re-*
ligiosus (*O Sus*) march hand in
 hand; *Hominem ex homine tollunt*,
 saith Saint *Ierome*, (*Tollitur e to-*
tum id quod veram et propriam
rationem habet peccati, saith the
Tridentine Councell, with *Ana-*
thema to the gaine-sayers) they
 will needs, like our first Parents,
 bee as Gods, till they proue De-
 uils. He that said, *I am f not as*
other men, as yonder *Publican* (as
 this people (these Heretikes, that
 g know not, cannot keepe, the Law
 and

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d These
 were also
 called
 σόφοι, and
 of their
 Tradition
 Lecture,
 οἱ σοφοί
 δευτεροῦς,
 Hier. Epiph.
 e Concil.
 Trid. sess. 5.

f Luk. 18.

g Ioh. 7. 49

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h PL 62.9.

i In nostra
disciplina
non queri-
tur utrum
pius animus
irascatur,
sed quare;
nec utrum
sit tristis,
sed unde,
Et. Aug. de
C. d. . . 9. 6. 5.

and are accursed) may be the fore-
man to this Iewry, all good men
and true, yea perfect and ho-ly,
which will condemne *Dauid*
here for flandering Mankinde,
Euery Man^h at his best is altogether
vanitie: the children of men are va-
nitie, the chiefe men lyes, to lay
them vpon a ballance, they are alto-
gether lighter then vanitie, as else-
where he affirmeth. These Af-
fections, of which we speake, e-
uidently auerre as much, and
make it good, whiles they make
vs bad: not that badnesse is na-
turall to affection, but that it is
set, through our badnesse, on
wrong objects, being in it selfe
Naturall, not Morall, good or
bad, as it is employed. The cau-
sesⁱ therefore, not the Affecti-
ons,

ons, are to bee moderated, nor can the Soule go too fast, while it keepes the right way.

Affections are naturall, saith ^k *Lactantius*, not voluntarie, and it were a gelding of Nature, to depriue her of them: it were to depriue vs of humanity, in merciful compassions to others, and to leaue vs without *naturall affection*; it were to make the Soule languish, dull and lifelesse, yea to take away all vertue which can no more grow without affection, then Corne sowne in sands; that being the heart or ranknesse of our soile, which by good culture is as fertile of Corne, as without, of weedes. Yea **F E A R E** it selfe is greatest fortitude, if to offend God; witnesse

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k *Lact. Div.*
Inst. l. 6. c.
15. & 16.

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nesse the noble and inuincible
Armie of Martyrs, which fearing
 God, feared nothing; ouercame
 the Deuill, the World, them-
 selues: desires, how much the
 more *Couetous*, so much the
 more excellent, if wee *couet the*
best gifts, heavenly riches: wee
 cannot bee too *Ambitious*, if of
 heavenly Honours, and this is
 Ambitions greatest fault, that it
 is so *base minded* to dote (as chil-
 dren on Rattles and toyes) on
 earthly obiects: nor wil I blame
 thee to account *Pleasure* the
 greatest good, if the great God
 be thy pleasure, and *thine excee-*
ding great reward, which feasts
 thee here with *ioyes vnspeakable*
and glorious, and reserues for
 thee *fulnesse of ioy in his presence*,
 and

and pleasures at his right hand for
euermore; euen such as eye hath not
seene, nor eare hath heard, nor the
heart can conceive. I abhor the
swinish Epicure, that (as Esau his
birth-right, for a messe of Pot-
tage) sells all this for a few for-
did sensuall delights; and that
Euclio that sells Christ with Iu-
das for a few pieces of Siluer;
and al affections swaruing from
the right way, with Ixion em-
bracing a Cloud in stead of Iu-
na, and therefore procreating
Centaures and Monsters.

Such are the vsuall affections
of naturall Men, vnnaturall Fu-
ries, tempestuous Whirlewinds,
tossed & tossing vs euery way,
except the right.

P

CHAP.

CR. 19

CHAP. XIX.

The Vanitie of vnbridled Affections, exemplified in Anger and Feare: the manner of the working of Affections, and cause of their Vanitie.

IF any would see an example of this Rule of Irregularity, I can soon coniure you vp a Deuill (how shall wee get him downe?) I meane **ANGER**. And behold, I pray, how he transports yonder roring Gallant in a seeming courage, that he feares nor God, nor Deuil, nor Man, but swears, and fights, and kills. Alas, *base Coward*, thus fearfull to displease thy *Mistresse*, thus nice and effeminately squeamish to take the

Lye,

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Lye, not able to ouer-come a word, a monosyllable, to take one Lye, which maketh thousands. Is this a Man? I meane this quaking, huffing, puffing, snuffing, inarling, stamping, staring Creature, evaporating and fuming away in choler, whom Rage hath robbed of his Reason, yea of his Eyes, his Eares, his Countenance, his Limmes, his Humanitie, Himselfe? The Man is vanished, W R A T H like an infernall fiend hath carried him hence, & leavvs a flaming ghost, hellishly fuming in Oathes, Curses, Threats, Blasphemies; a verie Chimera, or worse, part (the least part) Man for his Shape, part Serpent for his poyson, part Tygre for his fiercenesse, part

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(the most part) *Devill*, for his wickednesse. The angrie Man (I will challenge him first) is not a Man, he is a *Lyer*, a *lye*, and altogether *vanitie*.

And what shall I then say of the fearefull? Alas, looke vpon his stiffe erected Loeks, his pale dejected Looks, his trembling Ioynts, his faltring Tongue, his amazed Countenance, and affrighted Gestures; and tell me whether he hath not vtterly vanished, whether the *Man* be not vtterly carried away. Will yee an example of Feare and Boldnesse in a monstrous mixture combined, with a seeming contrariety of Passions, to see the power of Impotence? Take me a young Iesuited Nouice, and
feare

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feare him with their Poeticall
Purgatorie, or the Tragicall
Thunber-bolt of the Popes cen-
sure, and he will rather teare his
flesh with *self-whipping*, pine and
macerate himself with *fasting &*
watching, crucifie himselfe in-
deed before a painted Crucifix,
expose himselfe to *Periury*, *Idola-*
trie, *King-killing*, *Poulder-treason*,
Tiburne, *Hell*. *Stulti dum fugiunt*
vitia, in cōtraria currunt. Williams,
the late executed Traytor, for
feare (he told mee thus the very
* day of his execution) forsooke
his practice of *Law*, lest it
should pollute him; aduentured
without feare the studies of Di-
uinitie; feared not to interpret
obscure Prophecies, after his
own priuate phancie, by which

* May 5.
1619.

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being resolved of future dismall
euents, which he said he feared
(and therefore libelled) would
come to passe, feared not to
blaspheme the Lords Anointed
our sacred Soueraigne; nor the
Lords anointing, his holy Reli-
gion; but from imaginary feares
and fancies, euen without con-
ceit of any Prophetickall illumi-
nation, feared not those at-
tempts of Treason, which now
make his dismembred quarters
fearefull spectacles of fright-
foole feares.

I would I could not say of
another extreme, that some are
superstitious for feare of super-
stition, and feare more to be de-
priued of a fancy then of a be-
nefice; of the Sacrament, then
their

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their humour; who make (for they find it not) Religion to bow the knee to the Almighty in the highest solemnitie of Religion, when Prayer and Sacrament, and the Sacrifice of themselves are conioyned? which disobey the Scripture, inioyning obedience, for feare of disobeying, like those which kill themselves for feare of death. What should I proceed in other bewitching passions of foolish Men? Sometimes our affections were as the four Rivers of Paradise, making glad this Citie of God: but that Quondam Man is dead in trespasses, and by the Ferry-man of Hell is now ingulphed in these hellish Rivers, which alway carry vs downe the trou-

* Gal. 3.1.
a The principall, whence the rest are deriued, are numbred foure, named in that Verse of Virgil, Hinc metunt, cupiuntq, dolent, gaudentq,--

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bled streames of Passion and Perturbation. PHANTASIE like a drunken Coach-man, receiving false intelligence by his fancifull humorous spectacles (which sometimes makes things greater; sometimes as in glasse yn-euenly cut, *multiplies* the object; sometimes, as in coloured glasse; makes all things seeme of *one colour*; and sometimes, as in thicke glasse, suffers *nothing to bee seene* at all) being carried with an opinion of good or euill, without further examination, carries and hurries vs into euils indeed, with conceit of euill; into Quagmires, Precipices, Wayes, Waylesse, impossible, impassable; and that which was giuen as a Spurre or Bridle to

to quicken or stay vs, is now like
a wilde Horse, that ouerthrowes
his Rider.

Thus when the *Sense* presents
a pleasing Object, without due
examination, the *REASON* is
by the *Fancie* tickled, & inclines
the *WILL* to entertaine it; first,
by a *Passion* of *Liking*, then, of
Love, as the most Honorable of
Affections: which if this seeming
Good (for seeming and being
in this Court are one) be present,
placeth it in her gilded Chari-
ot of *Ioy*, whose Coach-man is
Delight: if future, shee mounts
it on the Eagles Wings of *De-
sire*, the Mother of *Hope*; atten-
ded in both with *Fauour*; some-
times also with *Reuerence*, or in
other cases, with *Compassion*; and
fel-

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seldome wants one Courtier, called *Pride*; a sawcie Companion, rather then Attendant, both of *Loue* and *Hatred*; a *Chimera*, mixed of *Ioy*, *Desire*, *Confidence*, with haughtie eyes, reflected on *Her selfe*: *Delight* and *Laughter* are *Loue's Pages*; *Hope*, her *Usber*. The rest I omit. But if the *Sense* offers a distastfull matter, it is entertained by *Offence*, after that, by *Hatred*; which, if it be present, sets on it *Wrath*, *Indignation*, *Enuie*, *Reuenge*; or is confounded with *Shame*, or retires her selfe with *Sorrow*: if future, *Fear*, *Shamefastnesse*, *Horror*, *Despaire*; or else, on other intelligence, *Boldnesse*, *Contempt*, *Irrisition*, *Neglect*; in cases doubtfull, *Suspition*, *lealousie*, and other the like

like Cloudie Passions, are mul-
 red in Mans Heart, which is the
 Chamber or Parlour where they
 repose, & Field also where they
 contend, sometime with other
 Obiects, sometimes by *Distra-*
tion or *Conscience* embroiled a-
 mongst themselves, making the
 Heart a Stage of ciuill vnciuill
 Warre, of selfe-Contentions and
 Diuisions.

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To pursue all these Furies,
 were to make a Tractate of al-
 most all Vices: and each Man
 is a Commentarie to himselfe
 of this Discourse, and either sees
 in himselfe, or by not seeing, lets
 others see in him, the vnrulinesse
 of AFFECTI^ON. And who
 would willingly walke with me
 the melancholic Maze of Griefe,
 to

Ch. 19

to see some *sighing*, some *sobbing*, some *weeping*, some *crying*, some *howling*; some past all these, in *stupid amazement*; some *murmuring* against God, some *meditating Revenge* against Men; all *executing it* vpon themselves, yea sometimes *executing themselves* too? It is a pleasanter discourse of *Ioy* and *Laughter*; but what greater *miserie*, then to be a common *Foole*, to procure others *Laughter* by our *Folly*? Such Men are *Naturall Fooles*, and such *Fooles* are *Naturall Men*, the indignation of *Angels*, the *Laughter* of *Devils*, in beholding such *madde Courses* and *Choises* as we take & make to please our deluded *Fancie*. What should I speake of other
Af.

Affections ; when Zeale, the edge of them all, which like Varnish, giues them all their lustre, is so often (and without better Light then Natures, at wayes) blind, and proues like Fire, not in the Chimney, but on the House, House-hold, and House-holder ; the Mother of all Heresies, Schismes, Superstitions, and Persecutions ; a Fire from Hell, which sets the Church on fire ; a sharpe Knife in the hand of a Child, or sharpe Sword in the hand of a mad Man ; the sharper, the worse, as fitter Instrument to his owne & others Ruine ? Once, it was Zeale, without Knowledge, which crucified Christ.

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CHAP.

CR. 20

CHAP. XX.

Of the Conscience.

IF I should adde to these Affections, which participate so much of the *Sense* and *Bodie*, the *CONSCIENCE*, seated in the highest part of the *MIND*, as it were a iust Vm-pire betwixt God and Man, gi-uen as a Guardian to the Soule and Vertues keeper, what should I now finde it, but a Harben-ger for Hell, flashing perpetuall Lightnings in the Soule? Light-nings indeed, rather then Light, and terrifying more then com-forting? This sparke, after the Fire of Gods Image extinct, is left in vs; in some, a bridle of Na-

Nature, lest the wickednesse of
Men should not leave a Face of
the World in the World; mo-
thers, by disposition and wor-
king of a higher and supernatu-
rall Light, to be a preparatiue
to, and a preseruatiue in the
Light of Life. If wee haue
Conscience, this continu-
ally argues vs of Vanitie; *There*
is no Peace, saith my God; *to the*
Wicked; if we want it, we argue
ourselues more, and doe indeed
shew, that both God and Man
is vanished out of vs. Yet such
there are, that seeke to flash out
the flashings of this Light, that
cannot read the Booke of Scrip-
ture; will not read the Booke of
the *Creature,* and labour to ex-
tinguish this Light of Nature;
(dordw) that

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* Dilem-

ma.

* Elezias

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* Gen. 4.
13, 14, 16.

*Quos viri
conscia facti
Mens habet
attonitos et
surdo ver-
bere cedit.
Oculum
quasi lente
animo tor-
tore flagel-
lum, Iuu.
Sat. 14.*

that with *seared Consciences* they may more senselessly commit their sensuall workes of Darke- nesse in the Darke. But all cannot effect so much. Looke vpon * *Kain*, the first-borne of Men, cursed and branded by God, and in his many remoouings, neuer able to shake off an accusing Conscience: wretched Man, alwayes bleeding his Brothers blood; not daring to looke vp to Heauen, fearing to looke downe to Hell; *Accursed from the Earth; a Runagate* in the World; *his Bodie marked with a Brand*, no lesse of Ignominie then safetie; his Soule become a Stage for Anguish, Horror, Desperation, and other the Furies of Hell; not able to suffer (which

(which yet he cannot but suffer) the guilt of passed Wickednesse gnawing him, the weight of present Miserie pressing him, the dread of a Death, & a Death attending him; restlesse in himselfe, hated of the World, despairing of reliefe from God; a liuely Mappe of the deadly and damnable state of Sinne & Sinners, which haue a Hell in themselves, a Hell that comes to them before they come to Hell; a true Example of this Rule, *Euerie Man is altogether Vanitie.* And they that want these Accusations here, shall one day find this sleeping Dogge to be awakened with greater furie, and all this time to haue strengthened himselfe to a more terrible Butcherie.

Q

C H A P.

Ch. 21

CHAP. XXI.

The sympathie of Soule and Bodie ; their ioynt Conspiracie in Sinne.

NOW, if the Understanding, Will, Affections, and the Conscience bee thus depraued, thus vanished ; small hope is of the Bodily Members, which are but Seruitors vnto those higher Powers. Such indeed is the sympathie betwixt the Soule and Bodie, that as *Adam* and *Eue*, they will take part each with other, though it be in the forbidden Fruit, both tempting and tempted of each other, liuing and dying together ; that is, *Euerie Man*, and

euerie part of euerie Man, is
altogether Vanitie. The SOVLE
imployes the BODIE in cuill,
and the corruptible BODIE pres-
seth downe the SOVLE, and the
earthly Tabernacle weigheth downe
the Mind, that museth vpon many
things. Nor can the Sunne yeeld
his cheerefull Rayes thorow so
thicke a Cloud, nor the Eye see
cleerely thorow so dull a Glasse,
nor the Rider wisely manage so
wild a Colt, nor a long Journey
be soone passed vnder so heauie
a Burthen, nor the best Wine be
incorrupt in so bad a Vessell;
nor a cunning Artificer with so
bad a Toole, or Instrument,
bring his worke to perfection.
Such is the BODIE to the
SOVLE: partly by Diseases dis-

Ch. 24

Wisd. 9. 15.

Q 2

abled

BR 21

—Corpus
onustum
Extremis
vitijs ani-
mum quoq;
pregnauit
vna. Hor.

abled for seruice ; as, Blindnesse, Cramps, Gowts, Feuers, Frenfies, and a world of like wretched Miseries : partly, by abused Health and Prosperitie, pro- uoking to Pride, Lust, Rapine, Atheisme, and a Hell of like damned Monsters : partly, by false Intelligence, rayfing often Mutinies in the Affections ; al- wayes like a fond Wife, peruer- ting her fonder Husband, that little hope remaines of *Ahab*, matched with such a *Iezabel*.

Kin. 31. 25.

And yet is *Ahab* worfe then *Iezabel* ; for he should haue ru- led her, not shee him : The Au- thoritie also abused, was his, his the Letter, sealed with his Seale, with his priuitie, for his Posses- sion ; and therefore worthily to
his

his punishment. Such a power hath the *SOVLE* in and ouer the *BODIE*; but voluntarily admitting, committing such tyrannie. How often doth the *SOVLE*, for sensuall and bodily respects, forget her spirituall Nature, become a Slaue, a Beast, and as it were an incarnate Deuill; and thereby both hath, and taketh the aduantage, by Adulteries, Drunkenesse, and other bodily Euills, to out-roare (let me speake it in the roaring Dialect) the Deuill himselfe? How often, by Ignorance, Curiositie, Heresie, Selfe-will, Pride, Obstinacie, by Horrors, Desperation, and other *Soule-diseases*, doth it rob the Bodie of Food, Rayment, Credit, Rest, Comfort,

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yea, of Life it selfe? so doe they
perish together, that haue to-
gether conspired against their
God, the *Blinde leades the blinde,*
and both fall into the ditch.

CHAP. XXII.

*The Members made instruments of
sinne; and the manifold sinnes
of the Eyes.*



Et vs a little view the
spirituall vse of this Bo-
dy, and the employ-
ment thereof towards God, in
this gouernment of the Soule,
and yee shall see, Sinne (as the
Soule of our corrupted Soule)
raigning in this mortall body, and e-
beyed in the lusts thereof; the mem-
bers

Rom. 6. 12,
13.

bers also yeelded as instruments of
 vnrightheousnesse to sinne: which
 saith vnto them; Goe, and they goe;
 Come, and they come; Doe this, and
 they doe it. This may wee see in
 each part and Member by it selfe;
 this in the whole B. O D Y toge-
 ther. And first, let vs see it in
 that seeing member the Eye, whose
 excellence wee haue before de-
 clared: but how farre dejected,
 to be a window for Hel, a loope-
 hole for Lust to shoote out, a
 looke-hole for the Deuill to
 shoote in himselfe and his fiery
 Darts? Well may it be the seate
 of Teares, which giues so much
 cause of them, which sees so
 much sinne and punishment, so
 many eye-sores. Eue looked
 (behold a longing^a eye) and to

Ba. 22

a Gen. 3. 6.

Ch. 22

b Gen. 4.5.

c Gen. 9.22

d Pro. 30.

e Gen. 30.
38.

f Gen. 31.2

g Pro. 23.6

h Gen. 34.
1.

facistie the lust of her eyes, hath made vs see so much miserie. Cain had an *Enuious eye*,^b a *false countenance*; his eye was euill, because his brother was good. Ham (with a ^c *Scoffing eye*) saw the nakednesse of his Father, & derided it; this *mocking*^d eye the *Rauens of the Valley shall picke out*, and the young *Eagles shall eat it*. Jacobs Sheepe had a ^e *Phantastical eye*; and how many conceiue at euery sight and new toy they looke on? Laban had a ^f *Churlish eye* to his Nephewes; Salomon calls it an ^g *euill eye*, which saith, *Eate and drinke, but his heart is not with thee; the morsell which thou hast eaten shalt thou vomit, and lose thy sweet words*. Dina is accused for a ^h *Wandering eye*, that must needes

needes goe to see and be seene ;
 a sight which cost her her Vir-
 ginitie. *Iosephs* Mistris was pos-
 sessed of a lustfull Deuill, which
 entred at the ⁱ Eyes ; ^k *bauiing*
eyes full of adultery, saith *S^c. Peter*
 of the like. The men of *Bethshe-*
mesh lost fifty thousand and se-
 uenty men, for their *Curious^l eyes*,
 looking into the Arke. *Michals*
^m *Proud disdainfull eye*, made her
 dye childlesse. ⁿ *Achan & Ahab*
^{*} *troubled Israel* (but themselues
 and theirs more) with a *Couetous*
eye, an vn-satiabable eye; neither is
^o *this eye satisfied with riches*; nei-
 ther saith hee, For whom doe I la-
 bour and bereaue my soule of good?
this is also vanitie, yea it is a sore
 trauell. The Daughters of *Zion*
 are threatned for their ^p *Wanton*
 eyes,

Ch. 22

ⁱ Gen. 39.7
^k 2. Pet. 2.
 14.

ⁱ 1. Sam. 6.
 19.

^m 2. Sam. 6.
 16, 23.
ⁿ Ios. 7. 21,
 25.
^{*} 1. Kin. 21.
 1.

^o Eccl. 4.8

^p Es. 3. 16.

Br. 22

q Es. 8. 7.

r Es. 6. 10.

f Deut. 29.

2. 4.

eyes, and the whole Nation for
 9 vnumercifull eyes, turned from their
 owne flesh; and ^r for shut and clo-
 sed eyes, which for want of inter-
 nall light, saw and saw not; like
 their fore-fathers, ^f Who had seen
 all that the Lord had done before
 their eyes, the signes and those great
 miracles: yet the Lord had not gi-
 uen them an heart to perceine, and
 eyes to see, and eares to heare vnto
 that day.

I will not rake out of the
 Poets, bewitching eyes; nor that
 Wittolds eye, which is doctus spe-
 ctare lacunar; nor those burning
 eyes kindled from Hell, *Vritq; Vi-*
dendo Famina: nor out of Histo-
 ries the wickednes against God,
 by all kinde of Idolatries to the
 Sunne, Moone, Starres, Images,
 to

to satisfie the Eye in her carnall deuotions. Doth not the Scripture tell vs, that *Faith* and *Sight* are opposite? that here *wee walke by Faith, and not by Sight?* And *hope that is seene, is not hope,* and yet by hope we are saued, and without *Faith* it is impossible to please God. Blessed^x are they (saith our blessed Sauour to Thomas, which had tyed his faith to his eyes and fingers) *which haue not seene and haue beleued.* There are three high-ways in the^y lone of the World, from God to the Deuill, from Earth to Hell, and one of these (in S. Iohns reckoning) is the *lust of the Eyes*; and certes, the two other, the *lust of the Flesh*, and the *Pride of life*, drinke in most of their poyson from the EYE.

This

Ch. 22

t 2. Co. 5. 7

u Rem. 8.
24.

x Ioh. 20.
29.

y 1. Ioh. 2.
15, 16.

A. 22
a Iob 31. 1.

b Vers. 4.

c Ps. 121. 1.

d Ps. 119.
37.

e Gal. 3. 1.

This caused holy *Job* to ^a make a covenant with his eyes; why then should he looke on a Maid? His eye was still fixed on him, which did *b* see all his wayes, and counted all his steps. *David* suspecting his frailtie, would not trust himselfe in the like covenant, but lifted ^c up his eyes to the hills from whence came his helpe, and prayed to the Lord, Turne ^d away mine eyes from beholding vanitie. This is the only remedie against the innumerable diseases, and spirituall maladies of the Eyes: that wee hauing our Eyes enuenedomed by the old Serpent, looke vpon that brazen Serpent **IESVS CHRIST**, in the ministerie of the Word, and that visible Word the Sacraments, before ^e our eyes euidently
set

set forth and crucified among vs (this is the Eye of Faith) and as the^e eyes of seruants looke vnto the hand of their Master, and the eyes of a Maiden to her Mistris, so our eyes (the Eyes of our hope) wait vpon the Lord our God, vntill hee haue mercy vpon vs. Lastly, for Charitie, that wee looke not too much on our good works, or desire them to be seene of men; nor yet be so cloudy, that men^e may not see our good works, and glorifie our Father which is in heauen: Let our light shine; let not our lights be dazled with their owne shining; the Eye should not see it selfe, its owne beautie. But I forget my Text, to expresse the vanitie, and not the cure of the Eyes, whiles thus I oppose a three-

CR. 22

f Pl. 123. 24

g Mat. 5. 16

CH. 23

three-fold High-way, Eye-way,
to Heauen.

CHAP. XXIII.

*The twelue Tribes, or Iurie of vn-
circumcised Eares.*

* Eccl. 1. 8.

Gen. 49. 5.

He * Eye is not satisfied
with seeing, nor the Ear
with hearing. The Eye
and Eare are like SIMEON and
LEVI, Brethren in euill, vasa ini-
quitis bellantia, instruments of
crueltie are in their habitation. Of
these, corrupted, corrupting
Eares, you may impannell a
whole Iurie, but neither good
nor true amongst them, altoge-
ther vanitie. The first of these
are like Midas (well may hee
chal-

challenge the dignitie of Fore-
man) with huge *Asses eares* of a
large size. I speake not of the
Inhabitants of *Zeilan*, *Botanter*,
the *Nairos*, and other *East-Indian*
Gallants, which accounting
great *Eares* a great brauerie, di-
late and enlarge them with
weights, that their shoulders
might beare this naturall-vnna-
turall burthen. I meane such as
place all Religion in the *E A R E*,
and admit Christ, as men doe
Beggars, no further then the
Porch: to pray in the *Temple* were
too Pharisaicall, at least it is not
set for Set Prayer; they reserue
themselves till the Sermon, the
last service; nay, if that were ser-
uice, they would none of it nei-
ther. *Aristotle* accounts great
eares

CR. 23

Ecc. 12.
13.

eares the phynomie of a Foole or Babbler. *Diogenes* supposed that *Minda* would runne out of the Gates, it being so small, and they so large. Authors relate of Monsters with eares hanging to their feete : but here feete, hands and all grow into the eares ; these are the Inclosers of Religions Commons ; and the wide Gates , out of which our small Sanctitie may easily run as if the Wiseman had stumbled, saying, *Let vs heare the end of all*, for, *Let vs end all in hearing*. There is an *Apish* small contracted Eare, contrarie to the former, a penurious Hearer, voluminous Speaker ; the E A R E is growne into the *Tongue*.

There

There is a labyrinthian eare, full of Mazes, Windings, Circles, that is, a *Curious Eare*, which listens still what * *I V N O* whispers in *I V P I T E R S* eare, which heares to heare, and entertaines knowledge as a Curtizan for pleasure, not as a Wife for lawful issue. There is an *Itching eare*, ever hunting after novelties. There is a *Slandorous eare*, accessorie to the cheeuish Tongue, that hath robbed God of his Truth, or his Neighbour of his good name; this *Receiuer makes the thiefe*, is * an exile from Gods Hill, and excommunicate from his Tabernacle. There is a *Charmed eare*, that heares nothing, accepts no reasonable excuse or submission. A *delicate eare*, which

R

visits

BR. 25

* Quid in-
no in au-
rem Ioni;
Plant.

* PL. 15. 3.

CH. 23.:

visits the Pulpit like a Rhetorike Schoole, is as hee that cannot drinke but out of a painted glasse, of more fancy then thirst: and yet in a contrarie extreme, that *Rustique eare* is as rude, that like the Beggar must needes drink out of his wooden dish, esteeming *Latin*, and other furniture of Learning, too handsome ornaments for an honest Sermon.

There is an *Eare-fashion*, like the *haire-fashion*, a loue-locke on the left side (we learnd it of the *Virginians*, and they of the *Deuill*, so appearing in that habit) when men haue but one eare, and that a sinister one too (is not euery Recusant such a *Malchus*? Peters pretended Successor)

hath

hath cut off his right eare; A faire Pillorie preferment haue our Papists, they will heare none but men of their own humor. Somewhat it was, but not hunger, when *Amnon* could eat no * *Cakes* but of *Thamars* making. There is a *Buzzing eare*, that hath a continuall humming & sound, euer heares and neuer heares: such is the preiudicate Eare, which forestalled with opinion, interprets all things, be they neuer so dissonant, to his sense. There is a *Statute eare*, that heares more for Law then Gospel, to please Men rather then God. And there is an *Accidentall eare*, that falls into Church by chance, and to passe the time, if his eyes either by sleepe closed,

Ch. 23

* 2. Sa. 13.

Ch. 24

fed, or by wanton objects too wide opened, wil permit, heares a piece of a Sermon; making Gods House, as *Seneca* said of the Schoole, *Diuerforium otij*. What should I pursue the innumerable vanities, that in common life finde accessse at the EARE, where Faith and Charitie, by thus many *Philistims* are shut out in the immediate acts of Religion?

CHAP. XXIIII.

The vanitie of the Tongue; and the sinke of vanitie the Heart.

I Should be too tedious, if I should thus insift (and yet wee thus insift) in other mem-

members. What Tongue can herein trace the T O N G V E, & finde out the *Protean* volubilitie therof into all deformed formes of iniquitie? Well might *Pambus* *, hearing the first Verse of this *Psalme*, I will take heed to my wayes, that I sinne not with my tongue, take long time to learne it, and professe himselfe a *Non proficiens* after sixe Moneths; yea after nine and fortie yeeres, not to haue well learned it. For whereas all sinne, like that Hell-dogge *Cerberus*, or those Monsters *Scylla*, *Chimera*, *Gerion*, is diuided into three, the *Thought*, *Word*, *Deed*; one of the *Stygian Triumviri*, is the T O N G V E. Wee cannot here, as in the former, muster twelue Tribes of

* *Hist. Trip.*
l. 8. c. 1.

CA. 24

a Iam. 3. 6.

b Verſ. 8.

c Iam. 1.

26.

Philistims; Saint Iames hath told vs, ^a It is a world of wickednesse; so set among our members, that it defileth the whole body, and setteth on fire the course of nature. Yea, it is a Hell of wickednesse, for the Tongue is fire (not Æthereall, Elementarie, Vitall, but) it is set on fire of Hell. This perhaps in some? No, euery Man is vanitie, the Tongue (S. Iames addeth) ^b can no Man tame; it is an vnruely euill, full of deadly poyson. But what of the Religious Professors? If any Man among you (Saint James answereth) ^c seeme Religious, and refrayneth not his tongue, this Mans Religion is vaine. Alas, poore Amsterdam-Sect, which is gone from vs, and from themselves too: alas, poore mar-Pre-late

late Religion, that ^ddespiset^h go-
uernment, and speakes euill of them
that are in Authoritie, speakes euill
of the things they know not; alas,
poore Table-talk Religion of
the Censorious iangling crue
(which more reformes others
then it selfe, which makes ^emany
Masters, and teacheth to ^fiudge,
not themselves ^g, as they are com-
manded, but the ^hSpirits of the
Prophets; the Persons, Callings,
Actions, of Magistrates, Mini-
sters, all Men) all this is a vaine
Religion, and euery such Man at
his best (this best and most reli-
gious) estate, is altogether Vanitie.

I should be vaine to number
the kindes, when besides what
is done against the rest of the
Ten Commandements, it were not

d Iud.8.10

CR. 24

e Iam.3.10

f Mat.7.1.

g 1.Co.11.

31.

h 1.Co.14.

32.

CA. 24

* *Centum*
Celle, a
 Towne in
 Italy.
 And *Centum*
Colles,
 in Hunga-
 ry.

* *Lem. de*
Occult.
Mirac.

* *Mat. 13.*
 34, 35.

hard to reckon ten times ten le-
 ueral Heads of Sinnes, as so ma-
 ny Fountaynes of innumerable
 indiuiduals (as if the TONGUE
 were * *Centum Cella*, or *Centum*
Colles) against the third Precept
 alone; and yet some of the o-
 ther (the Ninth especially) are
 principally transgressed by the
 TONGUE. *The poyson of Aspes*
is vnder their lips, is spoken of the
 TONGUE, which (not with-
 out a mysterie) is moystened
 alway with that Spittle, which
 with a greater poyson killeth
 Scorpions, Quicksiluer (which
Plinie calls *venenum rerum omni-*
um) and venemous Beasts.

But if the Tongue bee thus
 wicked, what is the HEART,
 out of the abundance * whereof the
 mouth

mouth speaketh? Out of this euill
treasure, nothing but euill can be
produced. The HEART is * wic-
ked and deceitfull aboue all; who
can know it? God alone can doe
it, and him * it repented (sayth
MOSES) that he made Man on
the Earth; and he was sorrie in his
heart. What pierced his HEART
so farre? The wickednesse of
ours: for the imaginations of the
thoughts of Mans heart are onely
euill continually. O altitudo! It
is an Abyssus beyond any sear-
ch. The Heart is a very Sinke, Cha-
os, and fierie Hell of Villanie;
which, as a great and bottome-
lesse Gulph, prohibites further
passage, in examination of her
Blacke Guard, * The hands full
of Bloud, * Feet swift to shead
Bloud,

Br. 24

* Ier. 17.9.

* Gen. 6.5,
6.

* Es. 1.

* Pro. 6.

²⁶
* Esa. 59. 7.

* Pro. 30.

¹⁴
* Phil. 3. 19

Bloud, * the Throat an open Sepulchre, * Teeth as Swords, Chawes as Knives, the * deified Belly, and the rest of the inferiour Members, all made *Weapons to Vnrighteousnesse*; all of them (together with their Owner) altogether *Vanitie*.

CHAP. XXV.

The Vanitie of the whole Bodie together in diuers Vices; and of Fashions in generall.



He whole B O D Y, wholly and together considered, is imployed to Vanitie, in Meats, Drinks, Lusts, Apparell. That this high-erected and admirable Frame of the

the Bodie, so fearefully and wonderfully made, should(as is reported of the great Palace in greater Constantinople, built by greatest *Constantine**, now made a Stable of wild Beasts) be deic-
 cted to so base Offices, to be a *Strainer* or *Colander* of diuers Meats! To be a *Shambles* of diuers slaine Beasts! To be a stin-
 king *Fish-market*, a *Poulters Fowle-shop*, a loathsome *Cooke-
 row*, a vile *Viſtualling-house*! yea, to be no more a B O D I E, but a *Barrell*, *Tunne*, *Hogges-head*; a *fmoakie Brew-house*, nay, a *Baw-
 die-house* and filthie *Stewes* of hatefull Pleasures and senseleſſe *Sensualitie* (wherein the Bodie sustaines a speciall disgrace; *Eue-
 rie sinne being without the Bodie,*
 that

Bk. 25

* *Sandys*
 and other
Trauellers
Relations.

BR. 25

* 1. Cor. 6.
18.

* Reu. 18. 2

* Rom. II.
33.

that is, in the abule principally
of other Creatures ; but here,
the Bodie it selfe is the Instru-
ment of Sinne ; and, * *He that*
committeth Fornication, sinneth a-
gainst his owne Bodie !) That it
should be made a *Stable of wild*
Beasts, that is, of beastly, sauage,
yntamed Passions ! That it selfe
should be a *Wild Beast*, nay, all
Wild Beasts, monstiously com-
bined in one ! That all which An-
tiquitie hath fabled of *Griffons*,
Harpyes, and other names of
Monsters, should in it be verifi-
ed ! That it should be * a *Cage*
of *uncleane Birds*, an *Habitation*
of *Deuils*, and the *Hold of euerie*
foule Spirit ! * *O the depth of*
Diuine Iustice ! how vnsearchable
are his Iudgements, and his wayes
past

past finding out ! O the depth of humane Wickednesse ! how vnfearchable is Mans Miserie, and his Vanitie past finding out !

The * Fashion of this World passeth away : Of this World also, this Microcosme, where Gestures, Vestures, Faces, Graces, all follow Fashion ; follow indeed ; euer in imitation of that which is but Fashion, which is not, but continually passeth away. Such followers are wee, that wee are not our selues, but Apes, Histrionike Actors, and Personate Players of other Men; meere Seemings, Resemblances, Circumstances, and Mimicall Complements : such Fashion-mongers, that we must be new out of the Mint, of the last Impression

Ch. 25

* 1. Cor. 7.

31.

Nec te quafixeris extra. Pers.

CA. 25

pression and Edition ; and that lasts not; for it is the fashion of Fashion, to be passing; for *the Fashion of this World passeth away.* To omit our Nods, Becks, Cringes, and Ceremonious Arts of Salutations and Courtings in each Sex; let vs take a little view of the Ward-robe, and (*Materiam superabit opus*, wee may say in another sense) wee shall not so much admire the expence of Mannors (which some are said to weare on their Backes) as Manners; of Wealth, as Wit; of Money, as Manly Wisdome and Vertue; as if Man were thus vanished into Clothes and Outside, and they continually vanished againe in new new Guises and Disguises of Fashion.

God

God made Man naked; but such a Nakednesse, as clothed him with Beautie admired of Angels, with Maiestie venerable and awfull to inferiour creatures: but since Man stripped himselfe of his best Clothing, his very Clothing makes him naked: And hard it is to say, whether sauage American Nakednesse, or curious phantasticall Attire, doe more deforme him; whether his silly Figgleaues at first, or his present Cuts and moderne Fashions, doe more become him. The Indian seemes to adorne his Nakednesse with Pounces, Races, and manifold Figures wrought in his Skinne; and some slit the Gristles of their Noses, which they

Ch. 25

* See my
Pilgrim.

1.3.6.9.

Ch. 25

they adorne with Rings* of Ie
and Amber, that cause them to
ouer-hang their Mouth; their
Lippes boarded and ringed, to
the like hanging ouer the
Chinne, and esteeme themselues
Gallants, thus accoutred. The
Christian, that knowes Appa-
rell to be Sinnes Liuerie, as if he
gloried in Sinne, doth as much
swagger himselfe out of Ciuill
and Christian decencie, as much
emulates *the old Serpens* defor-
mitie, as much striues to cut,
race, pinke, print, iagge and fa-
shion himselfe out of humane
Feature, to put off a Man, and
put on a Monster, in a humour
of Gallantrie.

CHAP.

CHAP. XXVI.

*Womens fondnesse, Mens vanitie in
varietie of Fashions.*

WE may indeed pitie the weaker, first-sinning, Sex; *Mulier* is so called a *mollicie* (*immutata & detracta liera, velut mollier*) saith * *Laetantius* out of *Varro*; and is accordingly more pliant, waxen, mutable, more easily melted into new Formes, and cast into new Molds of Fashion. Weaker, said I? nay, how many of them are strong Holds and impregnable Fortresses in this kind? whom neither scorching Heat in Summer; nor * pinching Cold in Winter, nor nipping vnseasonable

* *Laet. de Op. D. c. 122*

* *Pride is neuer a-cold.*

S

ble

Ch. 26

ble Winds, nor that Haile-shot
(Hell-shot) of lustfull Eyes, *fierie*
Darts, can make so much as to
interpose a Shield, or any Coue-
ring of Attire, before their deli-
cater parts, the tender Pappes:
except we call that a Couering,
the false Brests, lately bought
not of the Dawber, Plaisterer,
Painter, but the German Artifi-
cer (O Mysterie of Iniquitie!)
as the *nakednesse* of the Brest was
before borrowed of the Italian
Curtizan; which with better
right might keepe *open her shop-*
windows, as professing common
sale. But ours are *Gentlewomen*;
they buy, they sell not; buy in-
deed their pouldered *Bush* and
frizzled Excrements of the *Tro-*
woman, their *Faces* of the *Com-*
plexion

plexion seller, their Breath of
the Apothecarie; their Teeth---
But I bite too deepe, and haue
lost my selfe in a Labyrinth: for
who am I, to vndertake such a
Task? How soone would these
Feminine Tyres tyre me? And
I maruell, themselves are not ty-
red with them; or doe not, as
Tully spake of the Augures, laugh
one at another, to see such am-
bitious Hippes climbing to the
Shoulder, their Rebatoes, Cha-
paroones, Frouzes, Falfes, Puffes,
and Dresses, the names whereof
I doe not, cannot know, except
some Ladies Woman would set
forth a new Dictionarie, which
(as one calls his, *a World of
Words*) may be termed, *Mundus
Muliebris*; and this with new

BR. 26

Editions and Additions euerie yeere; for by the yeeres end, a great part thereof would be obsolete, and (like the Fashion) out of vse.

But Fashion is as the Moone, not onely Feminine, but Masculine. So they which professed to be their Wiues Masters, sacrificed to *Lunus* * at Carrhae: so *Venus* among the Cyprians, and *Baal* with the Syrians, was male and female; and so, I am sure, is Fashion with vs: Masculine Maiestie is vanished in the most, & become a very Moone; neuer sees the Earth twice with one Face. And truly, if some of our ancient Forefathers should arise from the dead, & looke vpon this English Earth; could they ima-

* Spartian.
in Caracall.
Al. ab Al.
gen. d. l. 4.
c. 8.

imagine vs to be their Posteritie,
Men so diuersified in Moods &
Figures frō the *quondam* English?
Nay, if some *Mandeuill*, or Tra-
ueller of this very Age, had spent
in farre & foraine parts but thir-
tie of the last passed yeeres with-
out sight of any English, and at
his returne should be incountred
with so many Fashions vnlike to
each other, and all, to those which
he had here left at his departure;
would he not thinke the Mari-
ners had mistaken the Coast? Or
had he trauelled to see Fashions,
as some doe; would he not see
his folly, that might, through the
folly of his Countreymen, haue
seene in that time as many suc-
cessions & variations of Fashion
at home, as in all his Trauels?

ER. 26

Br. 27

CHAP. XXVII.

*Fashion futed and attired from the
Head to the Foot.*



Hat might this our sup-
posed Traueller (thinke
you) thinke of the Flat
Cappe, worne out of Fashion
flat? the varieties of Blockes for
the HAT (I meane not the
HEAD) round, flat, high, low,
broad, narrow, each with their
subdiuisions and nice distinc-
tions (three new Fashions, in both
Sexes, ye may obserue in a picce
of this last yeere) with no lesse
varietie, in Fethers, Buttons,
Bands, Materialls? that I can
scarcely tell *επονομασιν*, how to cut
aright, and to fashion my Pa-
rishioners

rishioners * Consciences in the
sale of them; the new Blockes
leauing such old Braides and
Fashionlesse Wares in their
hands, that if they be not vniust-
ly iust, in punishing the Buyer
whiles the Moone is new, with
an vnreasonable Price for his
vnreasonable Noueltie, they
shall be iustly vniust to them-
selues in the Wane; losing by
their braided Commodities,
which they haue multiplied be-
yond the Marker, to fit euerie
Nouellists humour.

But wee would be ashamed
to set the Felt and Band-maker
to schoole euerie day in his
Trade, and learne no Capitall
Experiments on our selues:
Witnesse our *Flaire* (then cut

St. Mart.
* S. Mart.
Ludgate, a
Street of
Haber-
dashers.

CA. 27

round and plaine) now with hot
 Irons *crisped*, with staring *Ferret*
tops frighted, with Womanish
nicetic, *washed*, *combed*, *pouldered*,
perfumed; with Goatish *Frizzles*
 bushed. I erre; I cannot say
 of many, *witnesse their Haire*;
 alas, it is but borrowed: Bor-
 rowed? let me not wrong them;
 their Neapolitan spoyles haue
 made them *homines nihili, ne billi*
quidem, haue not left them *ne*
pilum vnum viri boni; yet are they
 Merchants, verie Merchants
 still, and haue bought their
 Haire, and therefore this Com-
 moditie is their owne; they were
 payd befote, they haue payd for
 this; and can, if need be (such is
 their store, such their courtesie)
 giue you two for one in euery
 salu-

salutation. I omit (and would our Gallants would so too) the *finister Lone-locke* (I told you before, the * *Virginians* learned it of the Deuill, wee of them) the *Turkish Mustachoes*, the *Spots*, *Patches*, *Pinsons*, *Playsters*, and *vnmanly Playsterring*.

What should I say of the *Bands* (which our supposed Traueller saw in diminutiue forme, vnstarched, set with a forked *sticke*) since without bounds varied? either *Clocked*, *Laced*, *larger Fall's* borne vp with a *Pickadillo*; or scarcely *Peeping* out ouer the *Doublet Coller* (*alio fastu Diogenes*) or rustling in *labyrinthian Ruffes*, in many *Files* or *Sets*, *Tacked*, *Carelesse*, *Merchants*, *Artichoke*, and other *Bands* and

Lin-

BR. 27

**Tomocome* a *Virginian*, contesting with me in discourses of Religion, preferred his *Okee* or *Deuill* to *Christ*, for learning them this gallantrie.

Ch. 27

Linnen arrayes, all marshalled by *Lieutenant Steele*, and marching vnder more colours then *Tamerlanes Tents*, some Liuid & Blew, some Red, some Dunne, Dusky, Ashcoloured, Pale, Greenish, Yellow, Muddy, and all the colours of the Moon, of the Rainbow, all that neatnesse or flutterie can giue them; all seeming to haue scaped a scowring; all fled from the late expugnation of their Masters wits; and as it were in these colours, expressing Blowes, Bloud, Dust, Ashes, Feares, Falls, Flames, the Sacke, Spoile, Ruine, vanitie of Man. As for *White*, it is a Naturall, an Innocent, fit for Fooles or perhaps for Graue Men, for Priests, or Angels; and our Gal-

Gallant, mindes not the Graue,
Holinesse, Heauen.

CR. 24

And what might this Trauel-
ler thinke of his Gargantuan
bellyed-Doublet with huge huge
sleeues, now with a contrarie
smalnesse imprisoning the bo-
dy? and the then Ghost-like,
Skin-close Breeches, since volu-
minously swolne into Rolles,
Slops, Barratashes, Bumbasted
Plaits, and Sailers knee-sacks,
(as if we minded to act *Some-Bo-
dy* and *No-Body*; or to keepe the
Taylor a continuall Nouice, in
getting his Trade aswell as his
Money.) The fashions of *Blades*
whereto wee are girded, our
Hangers, Girdles, Garters, and
that *Silken Maze* on the In-step,
with the *Galeoshaw's, Cabands*;

Po-

OK. 29

Polony Coates, would weary you : Sure I am, the Stocking-feller is weary of his Trade, since our Gallant is Booted & Spurd every day, as if hee were continually Riding from this Fashion to a new; or from his Lands, his Wits, Himselfe, to maintaine the Fashion. One thing I cannot forget, that in prodigall excessse, the inside of our Clokes are richer then the out-side; but the Man is turned Cloke & seeming; hath no good inside at all.

Now if I should adde the new deuised names of Stuffs and Colours, *Crispe*, *Tamet*, *Plush*, *Tabine*, *Cassa*, *Tertianella*, *Burratine*, *Pan-veluet*, *Lana Murandela*, *Callimanco*, *Sattinisco*, *Figuretto*,

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guretto, Poropus, Ueletato, Philizello, Paragon, Chiueretto, Mohaire; the lying names of Perpetuano and Duretto; Nowato the truer (which, or Stand further off, another new name may be the title of them all:) If I should adde the Colours of Gingelline, Grideline, Deroy, Elderado, Droppe du Berry, Salimander, Minnim, and the rest, wherein they neuer rest: I should seeme, as Peter in the Transfiguration, to say, *I know not what*; or haply to some others, to conjure and exorcise some strange wicked Spirits, with Monsters of termes. One * hath told vs a mysterie, that these names, with some new alterations of workemanship, are in foraine parts deuised on pur-

* *Morefines*
Trauels.

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purpose by English Factors, for our Gull-Gallantrie of *England*. Once, our Iland is thus made an ill Land, whiles we, like jet-beades draw the Strawes and Motes, the vanities of all other Nations to our selues, and verifie the Embleme of Fashion, *A naked Man with Sheeres in one hand, and Cloth in the other, deuising new Cuts.*

How-euer, this remaines true & firme, that Man, in his *Birth*, his *Life*, his *Death*; his *Soule*, *Faculties*, *Affections*, and in his *Conscience*; in his *Body*, the *Parts*, and in the *Whole*; is *vaine*, is *vanish'd*, is *vanitie*.

CHAP.

CHAP. XXVIII.

CR. 28

Of the vniuersalitie of Mans Vanitie.

IF we haue not yet seen this vniuersalitie of our vanitie, it is, because (as *Darknesse* hideth it selfe, dead flesh is insensible of wounds, and *Death* of death; as the *Falls* of *Riuers*, & noise of *Ordnance*, and *Bells*, with hearing, take away hearing, & the bright *Sunshine* dazles the eyes with a dimming mist; so) *vanitie* it selfe hath depriued vs of the sense of *Vanitie*, that we can see no *Wood* for *Trees*. This perhaps made *Philip* haue his daily Remembrancer to renew this *Memento* vnto him euery morning, that he

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Ch. 28

* VNI-
VERSA.

he was a Man; so hard a thing it is for the Eye to see it selfe, or common things to be heeded, where the Sunne it selfe, because a daily Guest, is contemned; a petty Raritie or farre less Jewell admired: so hard it is in this estate of *vanitie*, for Men to thinke and often bethinke them that they are Men. And thus we haue an Argument, not an Assertion alone, that we are *vanitie*, quite out of our selues, vanished from our right mindes, which so farre forget our selues, and need so much prooffe, and so many *Memento's* thereof. We are *vanitie*, * *Omnimoda* (so *Tremellius*) or as the vulgar hath it, *Vniuersa vanitas*, a very vniuerse of *vanitie*.

Man

The Historie of Man.

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Ch. 28

Man is Vanitie, and Vanitie is Man, Man and Vanitie are conuertible: For this is * a Rule in Logike, that no Proposition is true, which hath an vniuersall Note affixed to the Predicate, except they be conuertible, as Homo est omne animal, is false, but omne risibile, is true. All Man is all Vanitie, and all Vanitie is in all and every Man: Whether it be Vanity of Aversion from God, or of Verseness, or Vertibilitie to the Creature; Vanitie of the fault or of the punishment; For Man, from Man, or in Man; Criminall, Personall, Temporall, Naturall; Man is a Map of all the Regions of Vanitie, an Index of all the Volumes of Vanitie, a Compendium of all the Commentaries of Vanitie; Man is Much,
T More,

* M.S. in
a Sermon
at C.

ch. 28

More, Most, All, altogether Vanitie.

Nothing is in Man, on him, about him, aboue him, beneath him (euen Soule, Body, Goods, Heauen, Earth) but by him is subiect to vanitie; vanitie he is in Nature and Arte, vanitie in Substance and Accidents; No Man but hath, but is vanitie; No vanitie, but it is in Man; *Totus Homo, tota vanitas, Vanitie of vanities, all is vanitie.* Man is that Centre, from which the Lines of vanitie are so diuersly diffused in the World; all which Lines in this Centre meete in a more inexpressible Nature of vanitie. And as *Empedocles* said of God, who is Entitie and Veritic, that he is a *Sphere*, whose Centre is euery where, his Circumference

rance no where ; so we may say of that which is most opposite vn-to God, *Vanitie* ; that it is (not a *Sphære*, the perfectest figure; not any figure, but) a *Chaos*, a *Tobu and Bohu*, a meere confusion; whose *Centre* is Man, whose *Circumference* is Mans euery where ; that is, wheresoeuer Man comes, sees, ouer-comes, his infecting, fascinating *Eye*, is sufficient to poyson all the visible World, and inuisible Hels, with contagion of *vanitie*.

CR. 29

Gen. 1. 2.

CHAP. XXIX.

The World subiect to Vanitie through Man, and the enmitie of the Creatures vnto Man.

¶ He Creature (that is, the whole Fabrike of this sen-

a Rdm. 8.
30.

b Verſ. 21.

c 2. Pet. 3.
12, 13.

fible Creation) was^a made ſubiect to Vanitie, not willingly (of naturall propenſion) but by reaſon of Him who hath ſubiected the ſame in hope; to wit, the power of the Creator, who was ſo farre offended with Man, for whom hee had made the World, to whom he had ſubiected it, that (*deſtram Reges, pleſtuntur Achivi*) the Subjects alſo are ſubiected to the^b bondage of Corruption, for their Lords ſinne; nor will the Creator be reconciled thereunto, but by a fiery purgation in the end; at which time the^c Heavens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with feruent heate, the Earth alſo and the workes that are therein ſhall be burnt vp. And after that, theſe

theſe
fire, a
new I
(not in
tall qu
Righte
tion b
the glor
of God,
groneth
der the
human
How
efficit i
hath th
and^e t
paſſe and
all the
their C
vs ſom
(this be
1001

these Heauens shall be dissolued by fire, all things shall be made new, new Heauens and a new Earth (not in substance, but accidental qualities) wherein dwelleth Righteousnesse: the whole Creation being then ^d deliuered into the glorious libertie of the children of God, which in the meane time groweth and trauelleth in paine, vnder the intolerable burthen of humane vanitie.

How vaine is Man then (*quod efficit tale, magis est tale*) who hath thus made the World vain, and ^e the fashion of this World to passe and vanish away? Examine all the Creatures, which for their Creators sake doe yeeld vs some vnwilling subiection (this being not the least of their

ca. 29

d Rom. 8.
21, 22.

e 1. Cor. 7
31.

Ch. 29

vanitie, to be vsed vnto vanitie by vaine Men) and you shall finde them, if they finde the chaine of that prouidence at any time loose, ready to rebell against Man, and shew their iust indignation in Mans iust confusion.

f Gen. 7. 11

g Gen. 19.

Thus the *Earth* yeelds weeds naturally, good things by compulsion; thus the *Waters* brake loose out of the *Wildernesse* of *Heauen*, and out of the *Fountaines* of the *great Deepe*, to wash the *World* cleane of Man and his vanitie together. Thus the *Fire* from *Heauen* & burnt vp the *fine Cities*, and the *Earth* refused not onely her former fertilitie, but became a *Dead Sea*, rather then it would suffer the weightie
foot.

foot-prints of Mans vanitie. The Sun (Greatest of Natures Potentates) ^h stood still in Gibeon, and the Moone in the Valley of Aialon, that these two Eyes of Heaven might see, and giue light to other eyes, to see execution done vpon the vaine accursed Canaanites. No maruell then, if the Meteors arranged themselves in battell array, and hardened their hearts so farre against hard-hearted Men, that they turned their Waters into Stones, and moe died with Hailestones, then were slaine with the Sword. They fought ⁱ from Heaven (at another time) the Starres in their courses fought against Siseva; the inferior Creatures conspired also with them, and the

Ch. 29.

h Iosh. 10.
11, 12.

i Iudg. 5.
20, 21.

Ch. 29

River Kishon swept them away;
that ancient River, the River
Kishon.

* Job. 5. 23.
Hof. 2. 18.

* Ioc. 2. 25.

* 2. King.
19. 35.
2. Chro. 32.
21.

The * Stones of the Field, and
the Beasts of the Field, proue mu-
tinous also, till a new Couenant
reconcile them; yea, the Fowles
of the Heauen flye from thee,
flye on thee; and the * creeping
things of the Ground, the Canker-
worme, Caterpillar, Locust, and Pal-
mer-worme, are great Armies a-
gainst Mankind, sufficient, effi-
cient to his destruction, when
God lets them loose. As for
Angels; One of them, in one
Night destroyed 185000 Valiant
Men in Sennacheribs Armie, cuen
* all the mightie Men of Valour,
and the Leaders and Captaines in
the Campe of the King of Assyria.

I conclude with that which is without conclusion, the malignitie of Devils, partners with vs in sinne, yet willing Executioners of punishments on Man.

There is no peace, saith my God, to the wicked; all creatures are at enmitie with Man, for subiecting them all (the inuisible excepted) vnto vanitie.

Examine Man in the next place, and yee shall see him, that is, your selues, nakedly subiect to the furie of all; the least of the least of them being, through humane Vanitie, inuincible and mortall, as before is shewed: ye shall see, there is no vanitie in any Creature, but Man (besides his owne proper Stocke, peculiar to Mankind) communicates there-

Ch. 29.

*1. King. 22.
Iob. 1.*

Ch. 30

therein with them, & that without their better parts.

CHAP. XXX.

The Vanitie of other Creatures and of Man compared.

THe Elements are neuer pure ; euer subiect to Chaunce and Change: so is it with our Elementarie parts ; but not so in this , that their Mixtures tend to Generation, the Corruption of one being the Generation of another, whereas wee haue many Conceptions and Mixtures, not Elementarie , but (if I may so speake) *Hellementarie*, Hellish Compostures and Impostures,
gene-

generating onely Corruption.
 The *torpid Creatures* want Life!
 And how can they then want
 it? They feele no need thereof,
 and are recompensed with long
 continuance: Wee long for con-
 tinuance, but cannot continue
 long. *My dayes* (saith *David* in
 the former part of this Verse)
 are an *hand-breadth*, and mine
 age is as nothing before thee: They
 are, though they line not; but (the
 next words to our Text) surely
 euerie Man walketh in a vaine
 shew.

Plants want Sense, but haue
 no sense of that want: wee de-
 generate into Plants; liuing, to
 liue; and growing, to grow; and
 yet how much higher, fairer,
 stronger, greater, more fruitfull,
 and

Br. 30

Pl. 39. 1.

Ver. 6.

Br. 30

* Trauel-
lers report
that there
are very
few, 9. or
12. & those
differing
from the
reputed
Cedars in
other pla-
ces, faire
sweeter,
differing
in Lease,
&c.

and more durable do they grow
then we? SALOMON, in all his
glorie, is not comparable to the
Lilly in the Field: how much lesse
to a Garden flowers? how much
lesse to the Cedars in Lebanon?
and yet by vanitie of Men, the
Cedars in Lebanon are *almost
all vanished too. The Plants are
also planted in their Inheri-
tance; they haue their Orna-
ments naturally: whereas *Salomon*;
wise, rich, glorious *Salomon*,
must borrow his glorie
from these and other Creatures.
The *sensitiue* Creatures haue
Sense indeed (sense indeed of
Vanitie, of those euills, which
with vs, for vs, from vs, they su-
staine) but want Reason; Men,
cum ratione insaniunt, make Reason
son

son become sensuall and sense-
lesse: Wee neither haue their
perfection of sense, nor they
more sensuall imperfection then
wee.

If I should ascend to the
Starres; how many *Witnesses*,
what *Clouds*, what *Lights* of *Te-*
stimonies should wee finde a-
gainst vs? To omit the rest till
the next oportunitie; wee are
Starres, not *dropes* of *beauenly*
Light; but *falling Starres*, *grof-*
fer Exhalations, eleuated like
Smoake, and shining a while
with that *Fire* which burnes vs,
but suddenly makes vs returne
to the *Earth* in *stinking Gellies*.
We are *Blazing Starres*, *fierie Co-*
metes, portending, nay intending
and extending *Miseric* and *Mil-*
chiefe

Ch. 30

* Az. 1618.

* Jude 13.

chiefe to the World: *Ignes fatui*,
 that pretend a reaching Wit of
 our owne, not to beleue, re-
 gard, or feare fuch Apparitions,
 when God fends them, as this
 laft * Winter appeared; and
 fome drierie Effects haue alrea-
 die appeared alfo, in terrible
 confutation of our Vanitie. We
 are *Wandering* * *Starres*, wande-
 ring and vanifhing from euerie
 good way: not as the *Planets*,
 constant in their Wanderings,
 which for the Worlds greater
 good, are both moued with the
 Worlds Wheele, and haue be-
 fides a peculiar Motion of their
 owne; but in a fingularitie of
 felfe-willed Pride, wee hold a
 constant wandering from God,
 from our Neighbours, from our
 felues

CR. 30

* Lu. 15. 17

selues (so the Prodigall Wanderer, at his Repentance, is first said to * haue come to himselfe;) an inconstant wandering in and with the World (*Euerie Man for himselfe;*) haue a Motion of our owne, for our owne: As for others, *Non si fractur illabatur orbis*, let God care for all, or the Deuill take all, it is all one, for One is All, to vs. *Fixed Starres* are herein Emblemes of Mans Vanitie; they shine not, but in the Night: like many Swine, Men I should haue said, which haue good *Wills*, but ill *Deeds*, then begin to thinke of liuing, when they cease to liue; to shine then, when they can shine no longer.

We are ambitious to mount

vp

Ch. 30

* Simocat.

L. 4. c. 8.

Tert. de re-
surrecti. car.

vp (foolish Phaetons) to the
 Sunnes Chariot; and Chosroes,
 the Persian, vaunted himselfe,
 * Eternall, a God illustrious, that
 did arise with the Sunne, and gave
 Eyes to the Night. But if we any
 thing resemble the SUNNE, it
 is in his Spots, which later Per-
 spectiues haue found in him. As
 for his Eclipses, the sight of Man,
 not the Bodie of the Sunne, is e-
 clipsed by the Moones interposi-
 tion; in his Nocturnall absence,
 he sleepest not in Thetis Lappe,
 but enlightens another Hemi-
 sphere, and renewes his Light
 to vs (not to himselfe) euerie
 Morning; *Interficiens mortem su-*
am Noctem (they are Tertullians
 words) *rescindens sepulturam su-*
am tenebras, haec sibi met existens.
 But

But our Night is buried in irre-
couerable Darknesse, as * Catul-
lus pitifully lamenteth; and when
our Sunne is once set, wee must
 sleepe an euerlasting Night.

The M O O N E may seeme
likest to Man; but, *nec ipsa Luna*
tam Lunatica, our Lunacie is
more then Lunarie, a perpetu-
all Vanitie. That, is accounted
* *Terra Aetherea*, an opacous
substance; but it is very capable
of Light, and continually shines,
though with a borrowed Light;
but we are altogether base and
earthly; not onely darkened in
our Cogitations, but (as euill doers)
hate the Light. That, diffomed
with Inequalities; we, deformed
with Iniquities: that, eclipsed
with euerie interposition of
V Earth;

Ps. 30

* *Solus occi-
dere & redi-
re possunt.
Nobis autem
semel occidit
breuis lux.
Nox est per-
petua una
dormienda.
Catull.*

* *Macrobi-
us in som. Scip.
2. 1. 11.*

Ch. 30

1. Thess.

1. 3.

Earth, we, with euerie hope of
 Earthly Commoditie: that, a
 lesse Light, and *rules the Night*;
 wee, are *Children* * of the Night
 and of Darknesse, altogether vn-
 ruly: that, hath euerie day a
 new Face, and is renewed after
 euerie Change; wee are con-
 stantly inconstant, and withall
 obdurately impenitent. But
 what doe I thus paralell Man
 with this Queene of the Night,
 Empresse of Starres, Ladie of
 Seas and Moisture, Mother of
 Moneths? Or with that Heart of
 the World, Eye of the Vniuerse,
 Gemme of Natures Ring, Lord
 of Heat, Vice-roy of Nature,
 Prince of Life, King of Light,
 Monarch of Dayes and Yeeres
 If we search the whole World,
 Vanitie

Vanitie will be found in it all;
But Man is a world of Vanitie,
not in the World to be parale-
led; onely the *Devill* can match
vs, and doth dayly ouer-match
vs, to make vs euerie day vainer
then our selues; and if it be pos-
sible, then himselfe too. And
thus is Man *Uniuersa Vanitas*, an
Vniuerse and world of Vanitie.

BR. 31

CHAP. XXXI.

*Mans Vanitie examined in all Pra-
dicaments, and found a meere
Transcendent.*



Thers read it * *Omnimoda*, in euerie Mood
and Figure, in euerie
Prædicament of Vanitie; alto-
gether,

Ch. 31

gether, euen in all Prædicaments together; and beyond all, a meere Transcendent of Vanitie. Man, built for an House to the Almighty, is now a Temple to Mammon, or Mauzzin, or whatsoever other Idoll or Deuill, Vanitie shall coniure into him. His *substance* is not substant and permanent, but fluid, and flitting, a very thorowfare; naturall Heat (like a Candle, as is said) liuing with the consumption of its sustenance, and consequently, of it selfe: our Life it selfe kills vs; nor can the supply by Food, hold out long: wee, whiles wee liue, are like running Streames, euer the same Riuer, neuer the same Waters. Man goodly Proportion and Quantitie

is, sometimes in Act, alway in Possibilitie, subiect to Disproportions, by Dwarfishnesse, Swellings, Witherings, Contractions, Conuulsions, Distortions, Stripes, Wounds, Bruizes, and other externall Violence. His *Qualitie* is feeble, sickly, of diseased Complexion and Constitution; he is the very Complexion and Constitution of *Disease*.

As for *Relation*; how can he haue a Being by himselfe, who is fallen from the Absolute and Eternall *Being*? How can he be defined or vnderstood Spiritually, but with reference to that *Serpent*, whose Seed he is? Mans Relation to *GOD*, is as of a Traitor to his Prince; to the *De-*

BA. 31

* Nil habet
infelix pas-
pertas du-
rius in si
Quā quod
ridiculos
homines fa-
cit. Iuven.
* Indg. 16.

25.

* Terent.

will, as of a Slaue to a Tyrant; to
himselfe, as of an Image and
lifelesse Statue to that Originall
Man; in himselfe, the Soule
and Bodie are Relatiues; this,
the Organ of that, and that, the
Act or Enelechie of this. But
how, doth the Organ play vp-
on the Master, and (the * har-
dest of Hardships) makes him
ridiculous? His Wits & Strength
must make sport to the Senses,
like blind * SAMSON to his
Lords the Philistims. Sense is
an imperious Mistresse, Potens,
Procax, Proterua; still calling,
* Da mihi, & adfer mihi, nihil
habere Religio est dicere; euen
where Religion brings a Pro-
hibition, in this Court it is not
admitted.

The

The Soule (poore Soule) glad when he can please, is for all his seruice rewarded like *Zedekiah*; hath the Title of a King still, but his Citie is broken up by the lustie Chaldeans. (He that^d hath no rule ouer his owne spirit, is like a Citie that is broken down and without walls) the men of Warre flee away by night (in this mist of turbulent confusion, the Affections are transported) and scattered from their Master, in the Plaines of Iericho, which was the richest soile of that Land (the pleasures of sensualitie) there is the King taken by the Forces of *Nebuchadnezzar* King of Babylon (a type of the Tyrant of Hell) who slayeth his sonnes (strips him of all his seeming good works and ex-

88.31

c Ier. 52.
7. & seq.
d Pro. 25.
28.

C.R. 31

cellencies) puts out his two eyes (the Vnderstanding and Will) binds him in Chaynes (of a guiltie Conscience) imprisons him in Babylon (keepees him Sinnes close prisoner in confusion) till the day of his death, when the Body being dead, the Soule endureth a second death.

What our Actions must needs bee, is hence apparent; meeke vanities, Nullities, as is said of the acts of Prisoners; whether they be immanent or transient, naturall or voluntarie, belonging to the Body or the Soule: which bring vpon vs the infirmities of Naturall impieties of vnnaturall, a World, a Hell of preternaturall Passions.

e Gen. 47
9.

Our Time is but short, a few

and

and euill are the dayes of our Pilgrimage, a short day and much worke: A short course from the Graue of the Wombe, to the Wombe of the Graue. *Orimur, morimur, finisq; ab origine pendet: Genesis goes before, and Exodus is the next.* Nay, *Genesis* and *Exodus* are Twinnes in this Scripture of Mans mortalitie. & *Omnia orta, occidunt, auctaq; senescunt*: Neither doe we begin to dye in our last and fatall sicknesse, but rather end and consummate that which began with our selues, & so long as wee haue liued wee haue dyed, our Dayes decreasing by their increasing, their growth being their diminishing. This is our confusion and vanitie. An Infant growes to be

Br. 31

f M. S.

B Salust.

BR. 31

be a Man, and growes withall neerer to death, the time of his life and humanitie thereby decreasing.

Our *Place* is the Earth, not Paradise, perhaps a Prison, nay, without hap or happinesse, the Body is the Soules Prison; that I mention not that Hell-darke Prison of the Graue, nor that darke Hell-Prison of the Damned. Such is our *Seite* and *Position*, whether wee regard the whole or parts; a reeling House inconueniently situate, both in regard of want and store, wanton store corrupting it, & store of want destroying it: Our *Elements* hellishly affected, Concupiscence as a *Fire* kindled from Hell, and burning to Hell; not

in

in the Chimny, but in the Roofe,
and in all parts of the House: the
Aire we breathe in or out, is in-
fection to, and from, others: our
Waters are deepe where no
ground is, miseries ouer-flow-
ing the Soule: our *Earth* is that
which was accursed to vs, to
bring forth *Thornes and Bryers*;
or rather, *Our Earth* is that,
which eates vp vs with a fatall
morsell in the graue: For *Neigh-
bourhood* we haue Men as vaine,
as vnneighbourly as our selues;
these, with Death, Sinnes, and
Deuills, hold this House in a
continuell siege: the *Soile* is a
quagmire or quick-sands, wher
the House sinkes into her owne
foundations. And lastly, for the
Habit, the last of the Predica-
ments,

Ch. 32

ments, wee make it not the last of our cares, yee haue had too much of it already. Once, Man is vanitie, *Non ens*, a transcendent quite beyond all Predicaments, beyond what can bee spoken or thought : his Body is as the Body, his Soule as the Soule of VANITIE : his confusion can scarcely bee ranked in any order, yet what the Scriptures speakes of him, giue mee leaue to say, and therein to obserue the steps of his wandring, the degrees of his Retrograde and Vanishings.

CHAP. XXXII.

Mans Degradation; the order of his inordinate Retrograde, considered

dered in threescore severall succes-
sive descents and degrees of Dega-
neration, according to the Holy
Scripture; First, that Man is a
diminutive of Himselfe, and de-
graded to a Beast.

MAN is vanitie; a short
Sentence, but not easi-
ly vnderstood, except
wee trace him from the dignitie
of humane Nature; by a long
perambulation to his present
miserie; wherein our Method
shall bee to Degrade him from
himselſe, alongſt and beneath
all other ranks of Sublunarie,
Earthly Creatures, obſerved in
their ſeverall ſubordinate Claſſes:
that as *Plato* hath ſaid, in re-
gard of his effieience or perfect
ma-

a *Plato* in
Timæa.

CR. 32

making, το γὰρ τὸ πᾶν ἐν αὐτῷ ζῶν
 περιέχεται μίλλοις ζῶν· πρῶτον δὲ ἐν σχήματι
 περιήλθοις ἐν αὐτῷ πᾶσι τοῖς σχήματι : It
 was meete that that Creature
 which should haue all Creatures
 contayned therein (in his Soule
 supernaturall ; naturall , in his
 Body) should bee made in this
 Figure, in which all Figures are
 comprehended : so wee may
 consider, in Mans fall, his defi-
 ciencie and degradation into &
 below the natures, effects, de-
 fects, vanities of all Creatures
 from the Beasts downwards; &
 bring him by the *Ariadnean*
 Clew of Scripture, thorow this
 confused Labyrinth of Himself,
 to set the true *Quantum*, the true
 poize and price vpon himselfe,
 that as *David* admired his feare-
 full

fall a
 may
 won
 M
 himf
 the v
 wel
 like
 on t
 mula
 Rigi
 so fa
 nish
 lyin
 not
 Hon
 bom
 ter
 him
 Ma
 nure

full and wonderfull making, wee may doe it in Mans fearfull and wonderfull marring.

Ch. 32

Man is the diminutiue of himselfe, the crumbling mould, the vanishing dust of Man. And we might *b* Adrian in his Swan-like fatall Song quauer himselfe on the trembling Treble, *Animula, Vagula, Blandula, Pallidula, Rigida, Nudula, &c.* Man being so farre demolished and diminished. He is not a *God*, as that lying Serpent promised; hee is not a *Man*; hee is *Homuncio* or *Homunculus*, and not *Homo* (tho *homo, ex humo*, be no great matter) not *Adam* as God made him, but generated corrupted Man, such an one as the Scripture in disgrace calls *c* Ben Enosh (as

b *Adrian*
Spart. Adrian.

c *Ps. 144. 3*

CR. 32

(as is before obserued) the *sonne* of miserable Man: for as Man tasted (so some conceiue) the forbidden fruit before any other, so himselfe was miserable, fallen, exiled, before hee participated that blessing to haue a *sonne*. And euery *Sonne*, euery Child borne vnto Man (as if Nature still preached our fall, & would let vs see how farre wee are diminished and diminished from the originall Man in qualitie) in quantitie of Body, and abilities of Minde, a meere diminution indeed, a little silly Infant.

- Man is now not *Homo*, but
 * *Homulus*. *Homulus*? Ho! he
 not so prodigall, hee is one fittle
 shorter, *Man* is vanitie, van-
 ished, only * *Mulus* remaine

The Historie of Man.

205

A MULE is a Creature which the Creation knew not, a Beast which G O D made not; Anab was the man that found Mules in the Wildernesse; as he fed his Fathers Asses. Mules now are found in Cities, where Diogenes could not finde a man: the Devill hath found a Creature which God created not (*God made Man righteous*) a sinfull Man, a very Mungrell, halfe humane, in that he is borne of a Woman; halfe brutish, in that his masculine parts are base and servile; here in a Mule, in that, Effeminated, hee preferres his Body to his Soule; the Flesh to the Spirit; Appetite to Reason; Womanish fancies, lusts, fashions, to masculine wisdom, courage,

Pl. 32
- 22 70

d Gen. 36
24

Eccle. 7.
29.

X

vertue;

Ch. 32

f Gen. 49.
14.

vertue; the Feminine Parent to the Masculine. The Soule participates of the Assē, the Body of the Mare; this domineereth and (as if it were the Nobler) makes the other inherit *Issachars* blessing, *f A strong Assē, couching betweene two burthens, to bow his shoulders to beare and become a servant to Tribute*, that is, Sinne in the mortall Body raignes ouer the Soule, and makes it pay tribute of Obedience to the Deuill: except we make the Deuill himself, the basest & vilest of Creatures, the *Father*, and the *Flesh* (the corruption of humane Nature) the *Mother*, of Him, who thus bred, becomes in participation of both, a Deuill manifested in the *Flesh*, as we shall anon see.

How

BR 32

g Pl. 32.9.

h Jer. 10.
14.

i 2. Pet. 2.
12.

k Eccl. 1. 3.

Howeuer, vniust Man is iust-
ly compared to the ^B Horse and
Mule that haue no vnderstanding.
Every Man is a ^h Beast in his know-
ledge, saith Ieremie (euen in that
wherein hee boasteth his grea-
rest excellency aboue Beasts)
not a docible and strong Ele-
phant, not an Innocent and vse-
full Sheepe, not a goodly Ze-
bra, laborious Oxe, or any of
the best bred Beasts, but a bar-
ren Mule. And Mules also are
seruiceable, if well managed.
But Man is an vntamed, vnbro-
ken Beast; as naturall brute beasts,
are naturall men, made to be ta-
ken and destroyed; the Oxe know-
eth ^k his Owner, and the Asse his
Masters Crib, but Man (saith that
former Scripture) is like that

1 Pl. 32. 9.
CR. 32

m Pl. 2. 49.
30.

n 2. Sam.
18. 9.

Mule which hath ¹ no vnderstanding, whose mouth must be holden with Bit and Bridle, lest he come neere thee; like the ^m Beasts that perish, and are vnprofitable.

Wee are like *Absaloms* Mule, that hanged his Master: his ⁿ Mule that was vnder him went away, & left him hanging; a fit Embleme of Sinne, which bring vaine Man into inextricable Thickets, and leaues him there to hang; a mysterie of Man, which did not simply leaue his Master & went away, but plotted & executed it, hanged him (who came to saue him) on a Tree indeed; euen we no lesse by our sinnes, then those miscreants the Actors by their hands.

CHAP. XXXIII.

Ch. 33

Mans degradation beneath all profitable Beasts; comparing him with Beasts unprofitable, infectious, wilde, and beasts of prey.

MVles are yet reputed among Beasts, which with labour may be framed to humane service. Man is of a worse kinde (I will not borrow of the Poets, Circes Swine) in Scripture wee finde men are not *Muli*, but *Mali*, *Malle Bestia*, as *Epimenides* said of his *Cretans*, yea that whole Verse^a may be a Commentarie to this Text, an Epigram of mankinde, *Ἀνδρες αἱ ἐν Ἰερὺσαι, κατὰ θύρας, γαστρίσιν ἀπυαί.* Men are alwayes ly-

a Tit. I. 10.

CR. 33

* 3.

b Ps 80. 14

c Cant. 2.
15.

ars (our Text phraseth it, altogether vanity) euill beasts, slow bellies. Euill beasts * we account Foxes, Badgers, Polcats, and other Vermin, which are not for mans seruice, nor able to assault his person; but doe harme continually to him in his Lambs, Pullen, and other more profitable Creatures: so many which cannot play (*Aper de sylua*) the ^b wild Bore to waste the Vine, yet play the ^c Foxes, the little Foxes, spoile the tender Grapes; whom by tyrannie they cannot oppresse, by fraud they will circumuent, supplant him in his goods, or good name at least, if they cannot reach his life. But thither doth the word *snpha*, and thither doth the wickednesse of Man

Man

Man reach also. The word signifies not a beast simply, or simple beast, but such as is ^d venomous, or wilde, or both.

We are all these, venomous; * as mad Dogs; not barking Curs, or such whose biting hurts, according to the quantitie; but of qualitie venomous and mortal, apoyson as bad as that of Aspes. Some are ^c Heathen Dogs, some sleeping, ^f greedy, dumbe Dogs; false ^g teachers are barking dogs; Persecutors biting, both mad dogs. The Best of Men complaines of men, ^h Dogs haue compassed me, the assembly of the wicked (ye haue the interpretation) haue inclosed me, they pierced (behold their biting) my hands and my feet: and that it was a meere

X 4 mad-

CR 33

d Feram &
veneno ob-
noxiam
best. fig.
Diasc.

* 4.

c Mat. 15.
26.

f Eccl. 56.

10, 11.

g Phil. 3. 2.
Mat. 7. 6.

h Ps. 22. 16.

BR. 33

i So the
Crosse
was called
*seruile sup-
plicium.*

madnesse, and not the feritie of
their Maltieue nature alone, con-
sider his innocence and their
whole behauour. *Pilate* pro-
tests his *innocence*, and therefore
hee will whip Him; hee *washeth*
his hands as innocent, and yet
condemnes Him; preferres *Bar-
rabas* before Him; intitles Him
a *King*, and yet executes Him
with a *seruile* punishment; be-
leeues the Souldiers that said,
Hee was *stolne away* whiles they
slept: as if men can tell what is
done, and by whom, in their
sleepe. What greater madnes?
and yet a greater appeares in
the Priests, Pharises, & Iewes,
for whose satisfaction *Pilate*
did it.

But Dogges are Domesticall
Crea-

Creatures; and not all Dogges,
nor any alwayes are mad; where-
as all Men are alwayes ^{enemies},
Beasts, * *Wild Beasts*, if God giue
not a *renuing*, at least a *repressing*
spirit. We call them wild Beasts;
which liue in Desarts, Woods,
and Wildernesfes, acknowled-
ging no homage to Man; yea,
which sometimes kill & destroy
him; as Elephants, Libards,
^a Sainos, and many other wild
Beasts: yet is Man worse; for
these onely in their defence, or
being prouoked, are vindica-
tiue, rather then cruell; but of
Men, how many are not vindi-
catiuue alone (wherein hee is
more beastly then Beasts) but
repay euill for good, as ^b *Saul* con-
fessed of himselfe, or are ^c *ene-*
mies without cause? There

Ch. 33.

* 5.

a See my
Pilgrim.
1.6.c.1. &
1.8.c.2.

b 1. Sam.
24. 27.
c Pl. 7. 4.

Ch. 33
* 6.

d Virg.
En. 4.

e Aug. de
Ciu. Dei,
l. 4. c. 4.

There are a worse sort of wild Beasts; Beasts * of Prey, which liue on the deaths of such Creatures as they can lay hold on; Wolves, Lions, Beares, ^d *Hircanæq; admôrunt vbera Tigres.* And how many Men liue on Spoile, Rapine, and Slaughter? Robbers, Pyrats, Cutpurfes, Theeues, Curtezans; I had almost mentioned such voluntarie Souldiors, as for Wages and Prey expose their liues to all Quarrels, neyther concerning them nor Iustice, in a more honourable Latrocinie. So a Pyrate ^e answered great *Alexander*, demanding why he robbed by Sea; and why doe you (saied hee) the World thorow? But because I doe it in a small Shippe, I am called a Pyrate;

rate ; you doing worse with a great Fleet, are called a Generall of Warre. I haue not spoken all this while of the Canniballs and Man-eaters ; whereof, how many Nations hath my Pilgrimage related in Africa and America, that by humane death sustaine humane life ? I say, that euen in the ciuillest Nations, professed Christians, yea, forward Professors, wee haue many such wild Beasts, such and worse.

For wild Beasts are kind * to their kind, *Sauisq̃ inter se conuenit Urfis*, they prey vpon other weaker and more fearfull kinds. Man vnto Man is a Wolfe, a Lion, a Beare, *atq̃ orbe Tigride perior* ; yea, to those men to whom they professe offices of Charitie and

* 7.

† Iuuen.
Sat. 6.

CR. 53
8 Ouid. de
Art.

h 2. Sam. 3.
& 20.

and Kindnesse. In the Art of Loue this is a Lesson, *Tuta⁸ frequensq³ via est per Amici fallere nomen*, in the very shewes of kindnesse, Men are Mankind Mandeuouring Monsters, they betray with a Kisse, like *Indas*, and in saluting, kill as ^h *Ioab* did *Abner* and *Amasa*, great Captaines, that had escaped many Battailes of Enemies. Nay, how many, beyond all Belluine crueltie, haue killed themselves! a iust Iudgement, vniustly executed.

Beasts haue feritie, but want subtiltie; and liuing in Desarts, want oportunitie to hurt Men. These haue the sauage Hearts of Beasts, and cunning Braines of Deuills, to make themselves Monsters of Men. And well
were

were it with Mankind, if they were shut vp in Solitudes and seclused humane Societie : I meane the worst Men in the best Professions, the carelesse inhumane Diuine, the daring Empyrike, the sale-tongued Lawyer, the corrupt Iudge, Latronicall Patron, griping Landlord, fraudulent Trades-man; to whom I might adde, the biting Usurer, glauering Sycophant, insinuating Seminarie, Statizing Iesuite, dissembling Hypocrite, and that vnneighbourly beastly Incloser, that makes a Parish Desart of Men, to multiplie Beasts. Hence doth the Scripture take vp so manie Complaints, and frame against them so manie Indictments, that Men
are

CR. 33

A 33
i Mat. 17.

15.

k Soph. 3.
3.

l Pro. 17.
12.

m Soph. 3.
3.

n Ps. 10. 9.

o Obad. 21

p Ez. 22. 25

are Beasts, euill, wild, in ⁱ *Sheepes clothing, rauening Wolues*; the *Grandes*, great Men, and Iudges, not Iudices but Iudasses, the betrayers of Innocents, ^k *Euening Wolues, which leaue not the Bones till the Morning*; ^l *It is better to meet a Beare robbed of her Whelpes, then a Foole in his folly*: ^m *Princes are roaring Lions, yea, more dangerous (roaring is a Caueat) they lye in ⁿ wait secretly, as Lions in their Denne, to catch the Poore*: Euen the Prophets, which are to be the Saviours ^o of Mankind, doe often conspire ^p in the midst of Israel, like a roaring Lion, rauening the Prey, they deuoure Soules.

CHAP.

CHAP. XXXIIII.

Man degraded beneath foure-footed Beasts, to the likenesse of venomous Serpents, and fabulous Monsters.

WE haue not the highest Key of ^{the} ~~the~~ ^{the} yet (I meane the signification; in the Affects and Effects wee superabound:) For as this Word is generally taken for *wild Beasts*; so more especially for those that are *venomous*, as *Vipers*, and other *Serpents*. I am sure, the Gospell tells vs of * *Generations of Vipers*, which conceited themselves to bee *Abrahams Seed*; and such are all the * *Seed of the Serpent*; to whose vipers

* Mat. 3.

* Gen. 3.

rous

CR. 34

* 10.3.

rous venomous biting, the flesh of the biting Viper (as in the ordinarie *Onciari*, a Word from *Onci* in this sense, deriued) can yeeld no Antidote, but the flesh of the slaine *Messias*, * fore-shaded by the Brazen Serpent in the Wildernesse.

* 8.

Thus haue we seene in *Beasts*; venomous Beasts, as Dogs; wild Beasts, as Elephants; ravenous Beasts, as Lions; and poisonfull Beasts, as Serpents: yet Man is more then any of these, a very * Monster, compact of all these in one. Poets tell vs of *Centaures*, *Harpyes*, *Scylla* and *Charybdis*, and I know not what *Chymera's*: Fblers haue their Tales of *Griffons*, *Ruckes*, Gold-keeping *Pismires*, and a world of

of monstrous shapes of men,
Pygmies, Gyants, Dogs-heads, One-
legs, and the like: both shewing,
that Mans braine is more fertile
of vanitie, then Nature in veri-
tie and varietie. But they still
send vs to the farthest times and
places, that they may not easily
bee conuinc'd lyars. Wee will
saue your inquirie in old Monu-
ments, and trauels to remote
Habitations and Wildernesses;
and will shew you at home such
Monsters, and that without cost.
Nay, would wee could shew o-
thers then *Pygmies*, diminutives
of Men (the Argument of our
present discourse) or *Gyants*,
Braggadochios, swelling with
selfe conceit; or men *headlesse*,
headlesse, without braine; *Dogs-*
Y *heads,*

CR. 34
12. 10

of
of
of

C.R. 34

* Mar. Po.
10. l. 1.
Mandevile.

heads, spitefully witty; One legged Hoppers, partiall and factious. But (because wee are now treating of monstrous Beasts) all that Poets and Fblers have deuised of Monsters; the * Ruc hugenelle flying away with a huge Elephant; the double-formed Griffon, Harpyes, Satyres, & Centaures; the triformed Soli and Chymera; yea, and Phocylides his Woman, whom he compounded of a Horse, a Swine, a Dogge, and a Bee; are exceeded in one Scripture resemblance of Humane inhumanitie, of Man monstrositie.

a Reuel. 9.

I omit Daniels dreames and other Propheicall Visions tending this way, I only instance in those^a Locusts, whose originall

is out of the smoke of ^b the bot-
tomlesse pit (Hell-borne Mon-
sters) with faces ^c as the faces of
Men, seeming reasonable, lear-
ned, iudicious: and they had haire
^d as the haire of Women, more
then reasonably insinuating,
close, cunning, superfine, in
fawning, flattering, glauering;
and their teeth were as the teeth of
Lyons, vnreasonable biters, ren-
ters, deuourers: and ^e they had
brest-plates as of iron, and their
found as of Charets and Horses
running to battell; tam Marte
quam Mercurio, armed with word
and sword, with both swords, with
all arts humane and diuine: and
^f they had tailes like vnto Scorpions,
with stings in their tailes, de-
uillishly tormenting euen the

^a Ver. 3.

^c Ver. 7.

^d Ver. 8.

^e Ver. 9.

^f Ver. 10.

CR. 34

g Hor. de
art. Poet.h Alcasar
& Rib. in
47.9.

very consciences of men. A Man, a Woman, a Lyon, an armed Souldier, Horse, Charret, and a Scorpion, all conflate and shuffled into one! I will not say with Horace of his Monster, which *turpiter & atrum Desinat in piscem Mulier formosa supernè. Spectatum admissi risum teneatis amici?* Anger is fitter then laughter, Man himsele is this Monster, and these Locusts are men (so far I am sure the Iesuites^h themselves will guide vs in the interpretation, though that Booke hath as many mysteries as words) and euery Man hath the natural seed in himsele of any iniquitie that is in any Man: hee is naturally capable thereof (*Nemo repente fuit turpissimus*) and by degrees

grees may grow to it, if God
preuent not. I had almost added
some Papists, and if yee will,
some Iesuities (whose name pro-
miseth saluation) & some Popes
to be such men, whom *Platina*
calls *monstra & portenta & sa-*
uis. tyrannos. Baronius, famosos
Latrones; Syllas & Catilinas. In-
dulgences sold for future sinnes,
for King-killing; Churches tur-
ned into Stewes, by abuse of
Shrift; ashes cast in a Bishops
eyes, with *memento quia Gibelli-*
mus es, on the day of Humiliati-
on; Treasons, *ordine ad Deum*
allowed, commanded; the poy-
soning of an Emperour in the
Chalice at the blessed Sacra-
ment; sacrilegious murther in
the Church at the Masse, with

Plat. in Ben.
4. & Chri-
stoph. &
Serg. 3. Ba-
ron. An. 985

CR. 34

this watchword, *Save vs, O Lord;*
 the Powder-Treason (I now
 speake of the Devils Master-
 piece, which himselfe, till hee
 was so old a Serpent, could not
 deuise; nor euer had found fit
 Scholers, except the Iesuities &
 Iesuited Locusts had vnder-
 taken it) sealed with the holy Sa-
 cramēt: many other monstrous
 massacres and villainies done by
 men professed *Holy*, confessed
Learned, in the highest *Mysterie*,
 and by the holiest *Ministers* of
Religion, for *Religion*, against
 Religion, haue reasonably dis-
 mantled these Locusts & Mon-
 sters of mankind vnto vs. But
 Beasts and Monsters are of no-
 bler nature though abused.

CHAP. XXXV.

CR. 55.

Mans Retrograde to a Belly, Spider, Idle, Idoll-belly: The Titles, Temples, Sacrifices, Incense, Lurgies, Students, Lawes, Sacraments, Devotions of God-belly.

ET vs goe further (for we are further gone) the Verse addes, *γαστρι ἀνδρῶν*. Men are become Bellies*; they are not so perfect as perfect Beasts, euen the imperfectest and worst among them; they are but Bellies, a part, the worst part, of the worst, cruellest, and most venomous beasts. Wee are all bellics, as if *Arachnes Metamorphosis* were common to all men, and our fall had transformed vs into * Spiders, which

* IO.

a EL. 59. 5.

* II.

Y 4 are

P. 35
a lsa. 59. 5.

are little else but belly. Men also are ² accused to hatch Cockatrice egges, and *beaue the Spiders webs*, fine, vnprofitable, catching snares.

b *Vid. Met.*
lib. 6.

But Spiders bellies are yet more vsfull; *Catera* ^b *venter habet, de quo tamen illa remittit Stomachum*: their bellies yeeld matter to their webs which sustayne them; whereas our bellies yeeld nothing but wormes, diseases, excrements, which kill vs. Our Bellies are ** slow*, saith that Verse, idle bellies, liuing on the sweat and labour of the other members: *slow*, said I? Nay, that were a benefit; little worke, little meate: but these can so ** quickly deuoure* all that all other members (the Caters & Purueyors) can

* 12.

* 13.

can bring in, that *Iudas* his purchase, *Aceldama*, is no way comparable: that indeed, a greedie graue, employed to funerall vses, and able, in eight and fortie houres, as is ^c reported, to consume the flesh of any Carcasse therein buried: but this (^d *Venter impiorum insaturabilis*) in foure & twentie houres consumes many carcasses of Fishes and Fowles, and generally twice a day all the flesh therein interred; so true a Sarcophagus is the belly: so farre beyond the great belly of that great Whale, which spared *Ionah* three dayes; ^e *The belly of hell* (as *Jonas* called that) meerly insatiable. Idle bellies they are to some (*Pinguis aqualiculus propenso sesquipede extat*) scarcely

CR. 35

c *Sandys*
pag. 187.
and other
Trauellers

d *Iob* 13.
25.

e *Ion.* 2.2.

Ch. 35

fDux Sax.

* 14.

g Phil. 3. 9.

icantly luttering them to goe
from the Table till they fall un-
der it; and a great Prince in
our dayes is said to haue had
large in-let cut in his Table, for
admission of his great belly.
But these *Idle bellies* are also * *I-*
doll bellies Canonized, Deified
of the most, *whose* & *God is their*
belly, as the icalous God him-
selfe hath complayned: wee are
all belly, we are *sonnes of Belial*
(Belly-all) indeed.

Madnesse of Man, of Mans
idolatrie and vanitie! nothing
in thy selfe, in the world, wor-
thier an Apotheosis and diuine
honor (if needs thou wouldst
idolatrize) then this idle paunch,
this *Idoll belly*? yet so it is, so
farre hath Man vanished into
hellish

hellish fumes, that the B E L L Y
is obserued with all kinde of vn-
righteous rites, and vndeuous
deuotions. Thus the ancient
Ethnikes accounted it among
their Grand Iurie of the *twelue*
greater Deities, among whom
Ceres and *Bacchus*, leading be-
twixt them *Venus*, were but at-
tributes to the B E L L Y. As for
Priapus, *Stercutius*, *Cloacina*, and
other petty Pieties to the Bellies
Seruitours & Neighbours, Ho-
nestie abhorres their mention.
Temples of all sorts are erected
to this Idoll; Tauernes, as Grea-
ter, and as it were, *Cathedrall*
Churches; Parish-Alehouses as
Parishionall (and yee shall often
finde them next Neighbours)
household Kitchens, Larders,
Cel-

*h Sine Ce-
rere & Bac-
cho friget
Venus.*

GR. 35

i smet.

Cellars, as priuate Oratories and Chappels of ease. Viſtuallers, Cookes, and all the Belly-Purveyors (that is, in ſome part, every Man) are the Priests in theſe Belly-deuotions. The Sacrifices are more then to any other true or false God, *Quicquid animi volutat, quicquid piscium natat, quicquid ferarum discurrit*; all that Nature hath brought forth, or Arte can deuise, either in physike or dyet, are Sacrifices to God-Belly: for *Incense* hee hath West-Indian fumes, East-Indian drugges; Asian and African perfumes. How many sorts of Wines, Mulse, Syrrups, Milke, mixed Wines, Beere, Ale, Whey, Cidar, Perry, Metheglin, Meade, Oximele, Vsquebath, Potions, Dyet

el. 35

Dyet drinks, hot and cold Waters (one of them stiled *Aqua Vite*, another *Aqua Cælestis*) are Drinke offerings to this Belly? Is not euery Feast his *festiuall* solemnitie? Euery meale his *Office* or *Liturgie*? And if some more deuoted number their *Canonical* *houres*; the Belly-Votaries exceed them, that rise early in the morning to follow strong drinke and continue vntill night, till Wine inflame them: that can watch all night in these Orisons, & make one meale a day, excell the Others seuen. How many *Students* in new deuices of Meates, Drinkes, Preserues, Conserues, and other Confections, for which inuentions, the Persian Monarchs allowed great rewards,

k. B. 5. 21.

CAP. 35

wards, and wherein consists the small grace of our Ladies and Gentlewomen?

Now, lest yee might suppose that this Belly were a very Idol, and could doe nothing at all, he hath published his *Lawes, Morall, Ceremoniall, Iudiciall*. In the first, *Ede, Bibe, Lude*, and the *Ethicks* of *Sardanapalus* * are his manerall *Moralls*. For the *Ceremonies, Bacchanall Rites*, and *Sacraments* (I was neuer initiated in those *Mysteries*) some Drunkard could better vnfold them, and tell you the measures and rules of vntruly and measurelesse Drinking; where, *Vinum moderari, non vino solent*; where every *Health*, but his owne, is pledged, and that on the *K*

* Vid. P.
Pilgr. l. i.
c. 13.

CR. 35

in this Sacrament (which, to the true God, in the true Sacrament, by some, supposed the onely true Receiuers, is not onely not done, but Religion is pretended to exclude it from Religion.) If any be offended for abusing so holy names, let him heare S. Ambrose; * *Quid abiectiones potantium loquar? Quid memorem Sacramenta quæ violare nefas arbitrantur? Bibamus, inquiunt, pro salute Imperatorum, & qui non biberit, fit reus in deuotione, &c. Et hæc vota ad Deum peruenire indicant, sicut illi qui calices ad sepulchra Martyrum deferunt, atq; illic in vespæram bibunt:* and so proceeds in detestation of this Vanitie, that Men should esteeme Drunkenesse a Sacrifice,

* Amb. de
Elix & iu-
iunio, c. 17.

35

fice, and those *Saints* to be pleased with Drinkings, which had serued God with Fastings (It may be a *Quere*, Whether our Churches, dedicated to *Saints*, had not this originall of their *Feasts and Church-ales*) *Hesl* *be* *mines an vtres verius astimanerunt* sayth that Father, with many things worthie this place, if I feared not tediousnesse.

Ceremonies haue here (as with many in our Church) made me forget *Iudicialls*, and the penalties which *Reuellers* impose vpon *Delinquents* in their Art. But this Vice is a punishment to it selfe, and brings Iudgements and Plagues vpon the *Goods, Credits, Bodies, Soules, Lives* of the *Observants*. *Qui luxuri-*

atur

apud viuentis mortuus est; qui inebriatur, mortuus est & sepultus; the Bellie rewards his Votaries with Diseases, Short life, Sudden death, and more stinking Carcasses then others. *Nebuzar-adan*, that burned the Temple of God, is called in the Greeke Translation *inquiescent*, and of some of the Latine Fathers, *Princeps Coquorum*: as if the High-Priest of Idoll-Belly could endure no Temple to the true God in the World. God Belly ! as well a shapen Deitie, as the *Umbilicus* of *Iupiter Ammon*. But alas, the Belly, and what Nature hath placed beneath it (*secundum ordinem membrorum, ordo vitiorum*) hath placed Man beneath all perfect Creatures, hath made him a

Z

* *Stirpa-*

* 15.

Ch. 35

Gal. 3. 1.

Hos. 4.

* El. Var.
hist. l. 9. c. 13

* *Stirpanimans*, a verie Shell-fish; worse then a Tortoise and Shell-Snaile; with Sense onely for Sensualitie, for Touch and Taste; *Venter non habet Aures*, wants the Learning, the reasonable Sense. Idolls indeed, and very Blockes we are (*O insensati*, exclaimed PAVL) *Whoredome, Wine, and new Wine, take away the heart.* These Bellies are senselesse, not able to remoue out of their place, either for Fatnesse, or Fulnesse, or strength of the Liquor, or Sleepe, or Diseases hence arising in Body and Mind; or Imprisonment, the Issue of Prodigalitie. Yea, some hereby haue lost that feeling sense, as * *Dionysius Heracleotes*, whom they vsed to awake from his

his Sleepe, with long Needles thrust into his Flesh, whereof his Fatnesse was not sensible, till they came to the more naturall Flesh.

Ch. 36

CHAP. XXXVI.

Man degraded to a Vegetative, and resembled to Trees, Shrubs, Leaues, Reeds, Thistles, Grasse.

His Belly hath Sense; but Men are meere * Vegetative, that liue to liue, to grow, to send forth Leaues, Blossomes, Fruit: their Retrograde is beneath Sense, they are vanished into Plants; not profitable and genuine, but are *Adulterina* * Plantationes,

* 16.

a Wild. 43

Z 2

Plants

Ch. 36

b Mar. 8.
24.c Mat. 3.
10.
d Mar. 11.
21.
e Mat. 7.
18.* 17.
f Rom. 11.
24.

*Plants which the heauenly Father hath not planted, and therefore to be rooted vp. The best Seers can see no better then that blind Man, which saw ^b Men walking like Trees. Thus wee are Trees (not onely in that naturall vnlike likenesse, whereby Man is said to be *Arbor inuersa*, a Tree with the Root vpwards, because Sense and Motion are from the Head) nor Trees good for Meate, but Trees which bring ^e not forth good fruit, like the ^d fruitlesse accursed Figge-tree; yea, ^e euill Trees, ^{*} which bring forth euill fruit; ^f wild Oliues, very Crabs and Wildings. But Trees, though fruitlesse (as the Cypresse) or wilde, are vsfull in the Wood and Timber which thence*

thence is taken ; onely of the
* Vine it is said, *Shall Wood be*
taken thereof, to doe any worke?
or will Men take a Pinne of it, to
hang any Vessell thereon?

But Vines recompence this
in the Fruit, wherewith they are
said, to ^h cheare both God and
Man. Wee are * Wild Vines ;
God lookes we should bring
forth Grapes, and we bring forth
wild Grapes. These sowre Grapes
for the Teeth on edge ; nor can it
be otherwise with wild Vines :
but otherwise, farre * otherwise
it is with vs ; our Vine ^k is of the
Vine of Sodome, and of the Fields
of Gomorrah (whose ^l Plants
beare fruit that neuer comes to
ripenesse ; yeeld ^m onely Smoake
and Ashes, saith Iosephus ; black

Z 3

and

~~341~~ 36

* 18.

g Ez. 15. 3.

h Iud. 9.

13.

* 19.

i El. 5. 4.

* 20.

k Deut. 32.

32.

l Wild. 10

7.

m See my
Pilgrim.
l. 1. c. 18.

Ch. 36

and dustie within, *Fulcherius*) our
Grapes are Grapes of Gall, our
Clusters are bitter, our *Wine is the*
poyson of Dragons, and the *crack*
Gall of Aspes. So smoakie and
 venomous is Hypocrisie and
 humane Vanitie, promiset
 fruit, performeth such as yet
 haue heard; and *euery Man* (till
 Grace metamorphose him into
 a *new Creature*) is such a lyar.

* 21.

n Eccl. 7. 6

o Lu. 6. 44

But euen the worst of *Vines*
 haue the dignitie of *Trees*; but
 we are base * *Shrubs*; very *Bush-*
es and Brambles; like herein,
 that as the ⁿ crackling of *Thorns*
vnder the Pot, so is the laughter of
 the *Foole*, momentanie and *Va-*
nitie; like herein, that of *Thorns*
 o *Men gather not Figges*, nor of a
Bramble-bush gather they Grapes;
 and

The Historie of Man.

343

and like herein, that a fire^p comes
out of the bramble, and deuoures the
Cedars of Lebanon. So vaine are
the greatest, that a base rascally
Rauilliack, or beggarly Friar, can
with their owne destruction de-
stroy two Great and mightie
HENRIES.

But not like herein, that *Trees*
and *Sbrubs* liue, though but a
vegetatiue life; *Men* are wither-
ed, fruitlesse, and if the Lord
of life addes not a second life,
Twice * *dead* * (it is Saint Iudes
testimonie of wicked men) and
plucked vp by the rootes. There is
hope of a *Tree* (saith I O B) if it
be cut downe, that it will sprout
again, though the roote waxe old,
and the stocke dye in the ground.
But what hope of one twice dead

p Iud. 9. 15

Ch. 36

* 22.

x Iude: 1.

y Iob 14. 7.

Z 4

and

EK. 36

* 23.

z E. 4.6.

and rooted vp? yet is the name of a Tree or Shrub of some dignitie, such as it is: Man is a * *Leafe*, the least part of the Tree, which is parted from the same with least force, a *fading Leafe*; and *We* ^z *all* (the words are the eloquentest of the Prophets) *doe fade as a leafe, and our iniquities like the winde haue taken vs away*. Not a Tree, not a Shrub, not the Dead, not any kinde of Fruit, not the Blossome, but the *Leafe*, nor this in the Bud, not growing, but fading, yea false, yea carried, *carried away*, and that not by Beasts for meate, or Man for medicine, but by the insulting, carelesse, violent, remorselesse *Winde*! a fit Embleme of Mans vanitie.

Yet

Yet a *Leafe* may glorie of his Noble birth (so many prodigall leaues in their Autumne when they are false, and in their Winter too when they are trodden in the mire; vse to doe) it is descended of a *Tree*: but Man is a ^a *Reede*; not such as the East-Indies yeeld, which may make Masts for Boats; not a ^a *Staffe* of *Reede*, as the Egyptians were to the Israelites; but infirme, inconstant, vaine, a ^b *Reede shaken with the Winde*; yea, a ^c *broken Reede* (*Rabshakeh* might haue spoken it of his owne Masters both *invincible Armie*, and his person too, neither able to secure themselves from sudden destruction) *whereon, if a Man leane, it will goe into his hand, and* (not

Ch. 36

* 24.

a Ez. 29. 6.

b Mat. 11.

7.
c Ec. 36. 6.

Yet

ch 36
d Ier.17.5.

* 25.

c Iob 8.11

(not only not helpe, but) pierce it. And ^d *curst* is he that maketh flesh his arme. Reeds are a weak plant, but their yeelding weaknesse (like soft words to an angry Aduersarie) strengthens & secures them, when strong Trees are by the winds violence throwne downe: Reeds are also of commendable talnesse, & are secured by the deeper Waters and stronger Banks where they grow: Man is baser then a Reede, a very * *Rush* or *Flagge*.
 c *Can the Rush* (it is Bildads question, intended of Men) *grow without mire? can the Flagge grow without water?* Mire, the Mother, and the Plant base, disdained for food, and trodden vnder the feet of Beasts; yet are Rushes

Rushes and Flagges knotlesse,
and vsed for strewings; Man is
not so innocent, so pleasantly
greene, hee is of a sharper and
more prickly constitution, a
very * *Thistle*; the *Thistle* in *Le-*
banon, was prouerbiially spoken
and made good, by, and on a
King; such was his, such is
Mans pricking and prickling
forwardnesse to offend others,
weaknesse to defend himselfe.

What shall I say more? What
shall I cry? & *All flesh is graspe*,
and all the goodlinesse thereof as the
flowre of the field. The graspe wi-
thereth, the flowre fadeth: surely,
the people is graspe. Man is mea-
ner then the *Thistle*; this is shar-
per and higher, then that it may
easily be trodden on, it is natu-
rally

Ch. 36.

* 26.

f 2. Kin. 14.
9.

g Ec. 40.
6, 7.

ER. 37

* 27.

rally armed; but who feares to tread on the * *Grasse* ? Our goodlinesse and seeming better parts make a goodly lustre, dazle our owne eyes with the reflection; yet are they but *Flowers*, not of the Garden, but of the field, not in their Prime, but Fading; nor is this our Mans case, *The people* (the Prophet addes) *is grasse*; surely, *the people is grasse*: *Verily* (the same in other words) *every Man at his best estate is altogether Vanitie. Selah.*

CHAP. XXXVII.

Mans Retrograde pursued to Hay, Chasse, Heath, Metals, Drosse, Stones: a memorable Historie
and

and Myserie of a Plant, Em-
bleme of Man.

Pl. 37



WE are not yet at the bot-
tome, *Omniis caro fœnum*
(so the vulgar Latin)
all flesh is * Hay, not Grasse, nor
Floures in the fading, but already
faded and vanished from all de-
grees of life, cut downe and
withered. Of all kinds of Grasse,
Corne is the most commodious,
and of all retriments of Corne,
* Chaffe is the lightest: such are
we, not good Corne, not Straw,
no not Stubble (except for the
fire; these serue for Thatch and
other vses) but Chaffe, the worst
of Chaffe, which * the winde dri-
ueth away. But withered Hay &
Chaffe also are good for Beasts;
not

* 28.

* 29.

a Pl. 1. 5.

cp. 37

* 30.

c Ier. 17. 6

d Pl. 129.

6, 7.

* 31.

not so (and yet so are wee) the
 * *Heath^c in the Desart and parched places in the Wildernesse,*
 whereof no Beast hath profit.
 Neither hath Man or Beast
 harme thereby: Man is barren,
 but not barren of trouble, a con-
 tinuall domesticall euill, like *Grasse*
 (it is ^d *Dauids* comparison) * *on*
the house top, which withereth afore
it groweth vp, wherewith the Man-
er filleth not his hand, nor hee that
bindeth sheaves, his bosome.

I am descended beneath iust
 patience, but not so low as v-
 iust Man, which is iustly degra-
 ded lower then all vegetables
 (where can hee stay which hath
 forsaken God?) to a lifelesse
 torpiditie. Euen here also it
 were some splendor in Man to
 be

be resembled to Iewels, Gold, Siluer, or precious Metals; Sonne of Man (God speaks it of the best Nation among the Sonnes of men; They are all Brasse, and Tinne, and Iron, and Lead. Looke but to the next words before, and the next following, in the same Verse, and * Drosse encompasse them: It doth more then encompasse vs (with ^f Siluer Drosse ouerlaid) and our very ^g Siluer (another Prophet testifies) is become Drosse; so far hath the Deuill melted vs into vanitie. So farre? Nay, Drosse challengeth kindred of Metals, but we are * Stones: Nabal (is not e- uery naturall Man a Nabal? Foole ^h is his name, and folly is with him) his heart dyed within him, & factus

Ch. 37.

c Ezek. 22.
18.

* 32.

f Pro. 26.
23.

g Eccl. 1. 22.

* 33.

h 1. Sam.
25.

ch. 37
i Ez. 36.26

k Mat. 13.
2. Cor. 3.3.

l Ez. 3.8.

m Jer. 2.27

factus est quasi lapis, hee becom
as a stone. Till God ⁱ take away
this stony heart, no Man hath a
heart of flesh; wee are ^k flint
ground, and therefore was the
Law written in Tables of stone, to
shew how relentlesse we are to
diuine impression, remorselesse
to our owne good; wee haue
made our foreheads ^l as Adamant,
harder then Flints, the hardest
Stones, and may iustly say (in
another sense) to ^m a stone, Thou
hast begotten me. *Durum genus—
Et documenta damus qua sumus in
gine nati.* It is a Poeticall tale that
Men were bred of Stones, a
Propheticall truth it is, that
stones are bred of men, and by
infinite grace and power all the
children of Abraham are rayseed

out

out of such stones. Recreate
your selues with a Historie.

I haue obserued in my Pil-
grimage of the greater World; a
Plant growing in Sumbrero,
which, some English (there vn-
der the gouernment of St. James
Lancaster) offering to pull it vp,
pulled in it selfe, and shrunk
into the ground, as hauing *sense*
of their violence; so occasio-
ning greater violence to finde
out the mysterie. Having pluc-
ked it vp, they found the roote
to be a great Worme, which as
the Plant groweth; by degrees
changeth her *sense* into vegeta-
tion. The growth is out of the
mouth of the Worme, first in a
small Twigge full of greene
leaves, as bigge as a Bay-leave,

A strange
Tree.
See P.
Pilg. 1. 5.
6. 13.

Ch. 37

afterwards mounting into a Tree. Smile not. Before you compare it with *Daphne*, or *Hydnor*, or other Poemes, consider another as strange a retrograde. Bringing home diues of these Plants for rarities, the barke being stripped off, they found them altered into hard stones like white Coralls. behold, three degradations, from a perfect sensitive endued with local motion, to a *σώματα*, a first sensitive; from that, to a vegetative, thence to a stone.

I know no cause to denie this historie; the mysterie I am in is verified in euery Man. Every Man may say to *the Worm*, *Thou art my Sister & my Mother*. This is more then Kindred; Man

a Iob 17.
14.

b Iob 25.6

a Worm

The Historie of Man.

255

Ch. 37

*a Worme, and the sonne of Man is
a Worme.* Yea, the Sonne of God
sleeping to become the sonne
of Man, complaineth that hee
is a Worm & not a Man. Worms
are often bred in the Skin, in the
Flesh, in the * Maw and bowels;
and at last, the whole bodie pu-
trifieth into Wormes: euen the
worst of wormes, *a Serpent* (as
some report) being procreated
of the marrow in the dead mans
back bone: and (a worse then
all worsts) the *Worm* that neuer
dies, of the sinfull putrifaction
in the Conscience. Yet cannot
wee stay here; wee degenerate
as yee haue seene in a tedious
narration, into plants; (*popu-
lus prima corrupta producit po-
pulus*) our corruption from our

e Pl. 22. 7.

* See my
Pilg. 46.
c. 14.

d Lem. de
Oc. Nat.
Mir. 1. 4.
c. 12.

BR. 37

e Psal. 115.
1, 6, 7.

first state, hath made the whole
 People of Mankinde to become
 ill-planted plants (*populus in flu-
 uijs*) growing in the overflowing
 streames of vanity: yea *populus*
 is *lath* (as the Greeks more fit-
 ly) a lifelesse stone. And if any
 object humane lineaments and
 fleshie substance, wee may say
 that our flesh argues vs of infir-
 mitie beneath stones, and our
 shape maketh vs like Statues &
 Images of stone, of which the
 Psalmist sings, *They haue*
mouthes, but they speake not; eye
haue they, but they see not; they
haue eares, but they heare not; nose
haue they, but they smell not; they
haue hands, but they handle not;
feete haue they, but they walke not;
neither speake they through their
throat.

throat. So doth Moses speake to the Israelites, which were led & fed by signes ⁱ and great miracles which their eyes had seene, yet the Lord had not given them a heart to perceiue, and eyes to see, and eares to heare vnto this day. How often is the same repeated in the new and old Testament? Our Hands are as withered, and dried vp to good works; our Feete as vn-mouable to the waies of peace and righteousness; our Tongues full of ^s rotten speech, but not able to speake a word which is good to the vse of edifying; wee Smell no sweets in the Gospell, though the Name of Christ (that is, the anointed) bee an ointment poured out, because of the fauour of his good ointments: in

CR. 37

f Deut. 29.
34.

ε λὶγ
σπρδς.
Eph. 4. 29.

PR. 38

1 Gen. 19.
26.Gen. 19.
1 W. 107.

a word, whiles we looke backe
to Sodome, wee are with *L*
wife turned into a *statue of Salt*,
that is, a durable Statue; for to
this day (to his dayes) it remay-
neth, ^k said *Iosephus*, and a *stan-*
ding pillar of Salt is a monument
(saith a better Author) of an *un-*
beleening Soule. Such Pillars and
Statues we are in spiritual sense,
not by miracle, but by corrup-
tion of nature: but not standing
and enduring.

CHAP. XXXVIII.

Mans successiue degradation in
Rocks, Bricks, Pot-sherds, Clay,
Dung, Sands, Mortar, Dust,
Ashes.



WE haue the imperfections,
the torpiditie, but not the

CR 38

* 34.

a Gal. 4.
23. & seq.

b Bellon.
l. 2. 20. &
seq.

the perfection of stones, for strength and beautie in Buildings and Statues. Wee are rather like to rough vnfashioned Rocks, whence the Builder borroweth not for houses by Land, and whereby the Sea-houses are together with their Tenants utterly cast away. And thus our Apostle argues, that all which are not the children of Promise (a supernaturall priuiledge to the seede of the Woman) are like to the sonne of A G A R which gendereth to bondage. For, A G A R is Mount Sinai in Arabia, and is in bondage with her children. Now Mount Sinai (as eye-witnesses deliuer) is a hard Rocke of Iron-coloured stone, requiring more then halfe a day to ascend

A a 4

it;

CR. 38

c 2. Cor. 3.

d Pl. 114. 8

e Ex. 19.
18.

it; but in a whole life, these Rocks cannot bee mounted by the Ministers of the Gospell, so like, are they to that of Sinai, high in pride, hard in obdurance, base stone in condition, barren, vselesse to any good purpose: euen the Law giuen thereon, is but the ^c ministrant of death, a killing letter, not of selfe, but by our rocky, deadly disposition. Yea, God ^d turned the 'Rocke into a standing Water, at the voice of Moses, but the greatest that haue been borne of Women, Boanerges the sonnes of Thunder, haue hammered the Rocks of Mens hearts in vaine, *Dau* *genuit quos cauitibus horrens Caucasus.* Sinai ^e was on a smoke, and quaked greatly; but wee not smoke

smoke with ^r indignation at our
felues, nor quake for feare of
Gods indignation (which euen
the Deuills & doe) but are more
senselesse then the Rocks; and
had not Christ himselfe become
a ^h Rocke, and yeelded Water
and Bloud out of himselfe, to
mollifie vs, we had been wholly
incurable; Cephaz or Peter, & all
the ^{twelue} ⁱ foundation stones of the
new Ierusalem, could neuer haue
made vs fit for that Building.

f 2. Cor. 12

11.
Ep. 38

glam. 2. 19

h 1. Cor. 10

4

i Reuel. 21

14

Wee are indeed worse then
Rockes: they are high, hard, im-
penetrable, impregnable, where-
as the whole Kingdome of Is-
rael and Iuda are compared to
a Bricke or ^k Tyle: These are
made Mappes of their Miserie.
And are not we of neere kind-
red

* 35.

k Ez. 4. 1.

L^o 38

1 Gen. 11. 3

m 1. Pet.
2. 5.

n Ex. 5. 8.

red with Bricks and Tyles, both made of Earth, the one by Art the other by Nature fashioned and hardened? The Temple was built of *Stone*, ¹ *Babel Tower*, of *Bricke*; the *New Ierusalem* ^m, of *living Stones*; the *spirituall Babel* is an earthly C^{ty}, built of *Bricke*s, hardened by Fire from the Hellish Furnace; and all vngodly, that is, all Men by nature, are *Bricke*s in this Building of *Confusion*. Such are they, such are their workes: euen like the *Bricke*s which the *Israelites* made vnder *Pharawh* ⁿ; a hard taske to be enjoyned, *Bricks without Straw*; yet such is the *Law* to *Nature*, imposing the worke, to which doth not, cannot enable.

We

We are meaner then *Bricks*; for this is durable: wee are like *Potters Vessels*, easily broken: *Thou* art our *Potter*, and wee the worke of thine hand, may be spoken of our first and best estate: but we are now fallen, and broken in the Fall; now not *Potters Vessells* (except *Vessells of Dishonour*) but broken *Vessells*, not able to hold any *Water of Life*, any *Happinesse*; not *Vessells*, but *Sheards*, whom the *Iron Rodde* of diuine Iustice hath broken in pieces. And although wee may make some lustre of some seeming *Vertue*, yet are wee and they but as *Siluer drosse*, ouer-layed on a *Pot-sheard*; not *Siluer*, but *Drosse*; not a *Pot*, but a *Sheard*,

vn-

BR. 38

* 36.

o El. 64. 8.

p Rom. 9.

21.

2. Ti. 2. 20.

q Pl. 2. 8.

r Pro. 26.

23.

Ch. 38

f Mat. 27.

7.

* 37.

t Job 4. 15.

u 2. Cor.
5. 1.

x Job 20. 7

* 38.

vnprofitable, and by nature of
 art irrecoverable. But Pot-
 yea Sheards, are hard; in High-
 wayes, and for some purposes,
 profitable; and for a *Potters*
Field, without other Crophe
 then these Sheards, was given
 as much as ' Christ himselfe
 was sold for: but Man is softer
 * *Clay*, not able to endure the
 Furnace; our Bodies are but
 ' *Houses of Clay*. S. Paul calls
 them *earthly Houses* ", not so
 solid, so durable as *Clay*: yea,
he shall perish like his Dung, saith
 Zophar^x, comparing Man to
 * *Dung*, the most vile, rotten,
 stinking kind of Earth. Nay,
 the Earth is Mother of all things,
 and Dung makes it the more
 fertile and fruitfull; but Man is

in the * Barren Sands : and so
Abrahams Seed is promised to
be as y the Sands on the Sea, and
as the Starres of the Skie ; in
which, some obserue the first to
be the children of ABRAHAM
after the flesh; as Edomites, Ispa-
cites, Children of the East, and
small Israelites ; the other, to
signifie the Children of the Pro-
mise, farre fewer, and more glo-
rious. But here wee speake of
Man, as borne of the Flesh, and
altogether Flesh ; and of such
Salomon speaketh, A ² Stone is
heauie, and the Sand weightie,
but a Fooles wrath is heauier then
them both.

Yet there are precious Sands
enriched with Gold, and other
Sands are not able onely to set
the

* 39.

Ec 38

y Gen. 22.
17.

2 Pro. 27.

3.

CH. 38

* Ier. 5. 22.

a Ge. 11. 3.

* 40.

b Gen. 2.

c Eccl. 12.
8.

the greatest Ship (the least firm)
multiplied, without Repentance
will doe the like to our Soules
but are set as bounds to the
giving Sea; and though * the waves
thereof toss themselves, yet can they
not preuaile; though they roar
yet can they not passe ouer. Sand
also are vsed for Mortar; but
dambe with vntempered Mortar
we vse (as the Builders of Babel)
Slime ^a in stead of Mortar: we
are fruitlesse, heauie, easily di-
uided; but not strong & great
as the Sands: wee are liker
* Dust, that yeelds not Mortar,
but Myre: ^b Dust was our be-
ginning, and to Dust ^c we are
at last resolved. Cur superbi-
terra & cinis? We are but Dust,
not Dust, not the moister, weight

The Historie of Man.

367

fertiler Dust; but the Nations are as the small Dust * of the Ballance. Nay, Dust is naturall; but Man is degenerate: the best of Men, in his time, called himselfe * Dust and Ashes *; Dust, in Originall; Ashes, by Corruption: for Sinne, as a Fire from Hell, hath consumed that Originall Man into the Ashes of himselfe; he is now in Ruines, Rubbish, Dust, Cinders, and Ashes.

EL. 10. 11.

* 41.

* 42.

c Gen. 18.

27.

CHAP. XXXIX.

Man vanished into Smoake,
Darkenesse, Tempestuous
Clouds, Water, Froth, Va-
pours, Sleepe, Dreames; a
Tale,

BR. 39

Tale, Shadow, Nothing,
then Nothing:

* 43.

f Pl. 102.

4.

g 37.20.

& 68.1.

WHat shall I say? Man
declines to a weak
Element then Earth
then Ashes; he is but * Smoke
David puts them together;
Bones^f (strongest part) are but
my dayes are consumed like Smoke
& the wicked consume into Smoke
and as Smoke is driven away,
are they driven away.

* 44.

h Eph. 5.8

But Smoke is seene, though
with hurt to the Sight; but Man
is naturally * Darknesse: he
were once (before Faith) Dark-
nesse, sayth that Light and De-
ctor of the Gentiles: A veile
Mist, grosser then that of Egypt
possesseth our Eyes so farr,

our works are called the works
of Darkenesse, and we our selues
Children of the Night, and Dark-
nesse, yea, Darkenesse it selfe in
the abstract. * Clouds and Dark-
nesse are Companions in the
Psalms, in the Skie, in Man-
land: onely whereas the Clouds
are Gods Chariots, his Water-pots
and ^m Bottles of Heauen, the
Riuers of God about the Fir-
mament, full of Water; Men are
called ⁿ Clouds without Water,
carried about of Windes, yea, as
Windes carrying others; Clouds
and Windes too; Puffes, Blasts,
Bladders of Wind, swolne with
arrogance till they breake; in-
constant, altogether Vanitie:
Clouds carried with a Tempest,
with another, to whom is refer-

B b

ued

4. 59.
1 Rom. 13.

12.

k 1. Thess.
5. 5.

* 45.

1 Ps. 18. 11.
& 97. 5.
Ps. 104.

m Job. 38.
37.

n Iude 12

o 1. Pet. 2.
17.

Eck 39

ued the Mist of Darkenesse
euer.

p Ps 12. 14

* 46.

q Apoc.

17. 1, 15.

r P. Pilgr.
l. 1. c. 18.

Wee must find a lower and
weaker Element; wee are too
high: *Man* is poured out like
* *Water*; and the *Whore* is said
to sit on many *Waters*: and
q *Waters* which thou sawest (like
the Angell) are *People*, and *Multi-
tudes*, and *Nations*, and *Tongues*.
Euen *Waters* in their collected
forces are of force, in *Seas*, *Ri-
uers*, *Lakes*, *Fountaines*: but
Man is *Mare Mortuum*, like the
Dead Sea, in which, neither
Fish nor *Fowle* liueth; in which
Iordans sweet *Waters* (all good
Blessings) are swallowed, and
irreouerably lost. Like a *Ri-
uer* he is in continuall passing, where
returne is desperate; a standing
Lake,

CR. 39

f Ex. 15. 43

t 2. King. 1.

21.

* 47.

u El. 40. 15

x Job. 14. 19

Lake, corrupting and breeding
Frogges, Toades, Serpents, Dis-
eases; a bitter Fountaine, like the
Waters of Marah^f, or of Teri-
cho^t, Fountaines of Death and
Barrenesse. But Man is a smal-
ler thing: *The Nations are as a*
Drop^u *of a Bucket*, sayth the
Prophetickall Orator; not pro-
perly a *Sea, River, Lake, or Spring-*
ing Fountaine, but *Water of a Buc-*
ket; not a Bucket-full, or Water
in the Bucket, but a *Drop*, a drop
of, yea, off the Bucket, which
falls beside it, and is spilt on the
ground.

Gutta cauat lapidem, a drop of
Water, by multiplied continu-
ance, may weare the hardest
Stones, * *Gutta excauant La-*
pides, sayth *Iob*, and all parts

CR. 39

* 48.

y 2. Pet. 2.

17.

z 1er. 2. 13.

* 49.

a Iude 13.

b Hof. 10. 7

* 50.

of Water are Water, be they neuer so small; but Man seemes *Water*, and is not so much. Many are called * *Wells without Water*, ^y not performing that they promise; ^z *Broken Cisternes, which can hold no Water*. Others are not Water, but * *Fome and Froth*, lighter *Bubbles* on heapes together, ^a *raging Waues of the Sea*, foaming out their owne shame. Euen the *King of Samaria* is by the Prophet resembled not to the Waters, but ^b *to the foame vpon the Waters*. Yea, Man is a lighter Vanitie then Fome and Froth. He and his life, sayth S. Iames, are a * *Vapour* (not a Pillar of Smoake, as before) not any visible parts of Water, as here, but

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a more insensible Exhalation and vanishing substance; a Vapour which ^c *appeareth a little time, and then vanisheth away.*

c Lam. 4. 14

Euen *Vapours* are somewhat in the World; Thunders, Raines, Hailes, Snowes, Frosts, Windes, Dewes, are brought out of this Vapourie Treasurie; and by Stills, Suppositories, Cuppings, they are otherwise made vfe-full to Man. But Man-himselfe is an vnprofitable Vapour, a verie ^{*} *Sleepe* ^d, a kind of Vapour indeed, but the Gaoler of the Senses, and Brother of Death, which robbes a Man of Sense and Life, euen whiles hee hath them: Man is a *Sleepe*, yea, a ^{*} *Dream*, the vanitie and idlenesse of *Sleepe*; whercin *Sleepe*

* 51.
d Pl. 90. 5.

* 52.

CR. 39

c Iob. 20. 8

* 53.
f Pl. 90. 7.

it selfe is asleepe, and talkes idly, as Men vse in a Feuer or Phrensie. Euery Man naturally is thus sicke, is a ^c *Dream*, which fleeth away, and as a *vision of the Night*. Yet is Sleepe somewhat too (if not in constitution) in restitution; and Dreames are sometimes significations of things to come. Man spends his yeeres (sings the Psalmist) as a ^{*} *Tale* that is told. It were hard to define or expresse in speech what Speech is: but a *Tale* is a contemptible terme, for the *vanitie of speech*; and a *Tale that is told* (although in the telling, it might cause some foolish pleasure) is quite vanished, *Nescit vox missa reuerti; volat irrenocabile verbum; ventus & aura ferunt.* All this
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CR. 39

notwithstanding ; a Tale, the
vainest Tale (such is Mans Van-
itie) after the telling, leaues
some impression, hath a being
in vs, if not in it selfe ; where-
as Man is a * Shadow : ^g All
our dayes vpon Earth are a Sha-
dow, said Bildad to Iob ; ^h as a
Shadow, David addes, that pas-
seth away ; He fleeth as ⁱ a Sha-
dow saith I O B, and continueth not :
he is a fleeing, flying, vanishing
Shadow, the neereft thing to
Nothing, an Eclipse and visible
privation of the brightest Light.

Looke yee that wee should
make nothing of Man ? Surely,
hee hath made himselte * No-
thing ; All * Nations before him
are as nothing, is E/sayes Procla-
mation ; and a Greater then E-

* 54.

g Iob. 8. 19

h Ps. 144. 4

i Iob. 14. 2.

* 55.

k Es. 40. 17

B b 4

say,

CR. 39

1 Phil. 2. 8.

m Tert. ad
Mar. 1. 5.

n Ez. 46.

o Eccl. 40. 17

* 56.


say, Greatnesse it selfe, to bring
Man from nothing, ¹ *Exinanitus*
se (or as *Tertullian*^m hath it, *Ex-*
haustit, exuon) made himselfe no-
thing, or of no reputation, *Ex*
*Omni seipsum*ⁿ ad *Nihil redegit*,
is learned *Beza's* exposition.
Can wee vanish further, lower,
then Nothing? *Esay* answereth,
° *All the Nations to him are counted*
* *lesse then Nothing. Lesse then*
Nothing! a strange *Hyperbole*,
a meere impossibilitie! Nay, no
Hyperbole nor impossibility, nor
spoken only respectiue, and in
comparison of God; witnesse
thy selfe, which hearest the
Word of God, this Word, and
(such is thy vanitie) hearest not,
fearest not; whereas in the be-
ginning God created, that is, made
of

ot nothing the *Heauens* and
Earth; Hee commanded, and they
were made; he said the Word, and
Nothing became all Things.

CR. 40

CHAP. XL.

*Mans retrograde lower then Lesse
then Nothing : Man vanitie,
and a Lye, with a discourse of
the Lye.*

 Re wee yet at our iust.
Quantum ? Alas, what
quantitie, what bounds
hath *Vanitie* ? The Nations are
counted to him ! (*Esay* addeth)
lesse * then nothing and vanitie ; as
if * *Vanitie* were a degree lower
then *Lesse then Nothing*. Our
Lesse then Nothing, wee haue
scene

a Vbi sup.

* 57.

CR. 40

b Act. 5. 39.

c 1. Thel.

5. 19.

d Eph. 4.

30.

e Act. 7. 51

seene in not hearing, not obeying; sinnes of Omission; Wee are *Vanitie*, & vanished further to sinnes of Commission, and are ^b *Fighters against God*, ^c *Quenching*, ^d *Greeuing*, ^e *Resisting his holy Spirit*. And thus (the Scripture lighting vs all the way) by almost threescore seuerall steps and degrees, are wee vanished and descended from *Man* to *Vanitie*, both mentioned as the subiect & predicate in the Text; the *Copula* is missing; not without a mysterie (as we shall after see) for what one Verbe could ioyn together things that haue such a *Gulfe*, such a *Dungeon* & disproportion betwixt them, that from the *Quondam* Man to the present rubbish, yee must

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must haue neere threescore descents; Nay, yee shall see more; more, if *Vanitie* would let you see them.

But our Text goes lower, and so does our Degradation; that accuseth Man in his best estate of being altogether Vanitie, as if euen in Vanitie it selfe were degrees. Let *Dauid* be his owne Interpreter; Surely, Men of low degree (yee read his Declaration, or Inditement) are^f *vanitie*, and Men of high degree are a * *Lye*. A *Lye*? a terrible word indeed! but hee which spake and writ it, feared not disdayning & *Goliath*, which defied the Armies of Israel: he cut off this Champions head with his owne Sword. And with thine owne Weapon, vaine Challenger,

f Ps. 62.9.

* 58.

g 1. Sam.
17. 10.

CR. 40

lenger, will he destroy thee, and turne the *Lye* downe thy throat. Thou art a *Lyar*, that hast not committed duties, and committed villainies alone, but hast done this *contrarie to thy Oath of Allegiance*, contrarie to that Sacramentall Pledge, wherein by solemne *Baptismall Vow*, thou vnder-tookest to Fight vnder Christs Banner against all enemies, and hast taken pay of him all thy life: yea thy life it selfe is his pay, for this purpose. Thou art not onely an enemy now, but a *Traytor*, a perfidious, periured, the worst of enemies, a *Lyar*.

And indeede I maruell not, that a *Lye* is so hainously taken by our *Magnifico's*, which hath
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such a super-superlative place in
impictie; but our Gallant Spi-
rits haue neither Wit, nor Lear-
ning, nor Religion, to deriue
it so farre; They imitate & the
French, and these their Master
Francis the first; which out of
enuie & rage gaue the Lye to-
gether with a challenge to the
Emperor *Charles* the fift: where-
as before, it was iudicially giuen
in cases deseruing death, to bee
tried by *Combats*, the Defendant
pleading not guilty, by giuing
the Accuser the Lye. Hence so
many deaths by *Duels*, whiles e-
uery priuate man wil proue him
selfe a Lyar and Murtherer too,
the most genuine *seede of the*
Serpent, a Lyar to God in his
Baptismall Oath (wherein he de-
fied

CR. 40

g. S. W. Rel.
Hist. l. 5. c.
3. S. 17.
f. 2.

CR. 40

fied these deftyings) rather then
Man should tell him so; or call
him so.

bPLI46.4.

A Liar? nay a *Lye*, in the ab-
stract; for whilesⁿ *all his thoughts*
perish, and his whole life is Hy-
pocrisie, Simulation, Dissimu-
lation, and yet (to make God
himselfe a Liar) promiseth
curitie & saluation to himselfe;
what is he (which is nothing else)
but patched together of Lyes
but (notwithstanding all his
Trulies & Verities) a true, meere,
and very *Lye*? I had here ended,
if *David* had not enforced it and
mee further: *Vanitie* spoken of
men of low degree; a *Lye* giuen to
those of high degree, is not all;
it followeth, of them both, of
all men; ⁱ to be laid in the ballance,

i Pl. 61. 9.

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they are altogether * lighter then
Vanie.

* 59.

CR. 41

CHAP. XLI.

How Man is lighter then vanitie.

Mission, Commission,
treacherous perfidious-
nesse, wee haue had be-
fore, whereby Man is lesse then
nothing, Vanitie, a Lye. But wee
are lighter then Vanitie, when we
are not peruerse alone, but per-
verted; when sinne is by iust
iudgement made a punishment
of sinne, and we hauing before
sold our selues to worke ^a wicked-
nesse in the sight of God, and being
past ^b feeling, haue giuen our
selues ouer vnto lasciuiousnesse, to
worke

21. Kin. 11.

25.

b Ex. 4. 19.

d Pl. 5. 4. 5.
 e 1. Ioh. 1. 5.
 f Not only
 S. Auguſt.
 Ench. &
 con. Iulian.
 and the
 Ancients,
 but Vega,
 Suarez, Pe-
 verius, Ca-
 nus, Bellar-
 mine him-
 ſelfe, Caiet-
 an and A-
 quinas, &c
 for ſub-
 ſtance as
 far in this
 point, as
 Calvin (ex-
 cept in
 termes)
 as we, al-
 together.
 Vid. Cal. in
 Iac. 1. Veg.
 l. 2. c. 15.
 de exp. Con.
 Trid. Suar.
 in Op. Theol.
 l. 1 c. 2. Per.
 in Gen. 18.
 8. Can. Loc.

Com. l. 2. c. 4.
 Tho. 1. 2. q. 79.

Aquin. in Rom. 9. Bel. de Am. Gr. l. 20 c. 13. Vega
 Caiet. ad 2. Reg. 12.

worke all uncleannesse, euen
 greedinesse, are giuen vp by
 iust sentence of God himselfe
 vile affections; when Phara-
 hath hardened his owne heart
 in his owne malice, God doe
 further harden the same in Iu-
 stice. *Non Deus d volens iniqui-*
tatem, tu es: Odisti omnes qui op-
rantur iniquitatem, DAVID sings
 of him; Hee hateth the wicked
 and their wickednesse: God
 Light, & in him is no darknes at all.

But he that commanded
 Light to shine out of darknesse, can
 declare f his owne Iustice in the
 iniustice of Man, and by his
 Almighty Power, knowing how
 to bring good out of euill, doe
 permit euill, which altogether

against

Or 41

3. v. m. 12

against his Will could not be. He
concurrerh with that *generall* help
 (without which nothing is able
 to live or move) but to the act;
 not the sinne, naturally, not mo-
 rally, he doth not infuse malice,
 nor doth in these cases *infuse*
 Grace; yea, hee *with-draweth*
grace given, inward and out-
 ward light, and taketh away for
 unprofitable and rebellious ser-
 vice, the Talents formerly com-
 mitted (*And may he not doe with*
his owne what he will?) Hee lets
 loose Satan (as a Hunter, saith
 Bellarmine, lets his Dogge loose
 on the Hare.) He also *giueth good*
things, which to the wicked are
 occasions of euill, turning grace
 into wantonnesse. And thus the
 Law made against sinne, is an

BR. 41

g Rom. 7. 8

h 2. Sam.
17. 14.

occasion to sinne, which taking occasion by the Commandement, saith Saint PAUL,^s *wrought in me all manner of Concupiscence*; and lastly, doth effect his owne good Will by the bad wills of wicked men; ruling, disposing, ordering, not causing or working any euill; & opening a way rather to one euill then another, as in *Absaloms* following *Hushais* counsell then *Achitophels*,^h *The Lord might bring euill vpon Absalom*. As a Horse-man disposeth a lame Iade in iourneying; a Scriuener his bad Penne in writing, Nature the pure beames of the Sunne-shining on a stinking Dunghill or Caskasse; the Physician, the Viper poysons in medicines; so and more

CR. 41

more then so, can the Infinite-
nesse of Wisedome and Power
(not permissiue alone) dispose
wicked men and their wicked-
nesse, as he did *Pilate*, *Iudas*, and
the *Iewes*, in crucifying Christ,
to the glorie of his owne Name,
the good of his Church, and the
punishment of the Actors them-
selues. So *Victorinus* saith, Hee
giues the order, not the corrup-
tion: euen as, saith *Basil*, the
Physician vseth the Vipers poy-
son to medicinable purposes.

Once, the *Deuill* is a ready
attendant, as appeares in *Ahab*
and *Iob*: and what things are
not competible to the Iudges
person (for how can Light cause
Darknesse?) this Officer and
Executioner is ready on the

i i. Kin. ult.
Iob 1. & 2.

CR. 41

least permission (which yet hee can do no further then iust commission) to execute. And wo, a thousand times wo to that Man, who is thus in diuine Iudgement permitted to Satan, committed to this Iaylour and Hang-man, for former sinne and present impenitence, to be giuen vp to a future *reprobate* sense; and by Satans stratagems to bee so bewitched, as without feeling, yea with great delight, to walke the broad way that leades to destruction, to bee whirled & wheeled in the Maze of death and damnation; in a word, by fulnesse of sinne, to haue his sinnes punished to the full.

CHAP.

CHAP. XLII.

Man a Deuill, and in some respects
warfe; of the last Iudgement
and Hell.

MAN is not onely lighter
then vanitie, but is now
out of all humane na-
ture Metamorphosed to a De-
uill. *Haue* ^a I not chosen you twelue,
and one of you is a Deuill? Hee
spake it of Iudas Iscariot; but to
the Jewes, to all men, which
doe the lusts of their father, which
he, and doe like wickednesse,
they are of your father the Deuill:
And ^c in this the children of God
are manifest, and the children of the
Deuill, Whosoever doth not righ-
teousnesse, is not of God.

* 60.

a Ioh. 6. 70

b Ioh. 8. 44

c Ioh. 3. 10

CR. 42

Man turned Deuill! a stranger
 Metempsychosis, then euer *Pythagoras* or the Indians dreamed
 of: yet Man sustayneth some
 accusations of vanitie and villa-
 ny, whereof the Deuill is not
 capable. I omit the things be-
 fore mentioned, that Man hath
 bodily aduantages, & vseth them
 to Drunkenesse, Whoredome,
 Gluttony, Lazie sleepinesse, &
 a world of worldly wickednesse,
 in Couetousnesse, and sensuall
 vanities, where-from our Tem-
 per himselfe by his spirituall Na-
 ture is more free. Satan is ^dnot
diuided against Satan, his king-
 dome is at vnitie in it selfe. But
Homo homini Demon, Man is a
 Deuill to Man; *Kingdom against*
 Kingdome, *Nation against Na-*
 tion

d Mat. 12.
 25.

tion in hostile Warres: yea, the same Kingdome is often rent within it selfe by ciuill vn-ciuill Warres. The same *Citie*, the same *Kindred*, the same *Housshould*, the same *Wombe*, the same *Bed*, the same *Body* in diseases, the same *Soule* is deuided in it selfe by distractions. Likewise the Deuill is not so subiect to ignorance, forgetfulnes, cares about necessities of life; yea, he is not in affection so stupid; the *Deuills* beleue and tremble, as out of Saint *James* is before deliuered.

clam. 2. 19

I adde, their sinnes are against the *Law*; the *Gospell* was neuer preached to them, nay, no such matter procured for them. Hee

spared not the Angels that sinned, but cast them downe to Hell, and

f 2. Pet. 2. 4

BR. 42

g Heb. 1. 13

h 1. 15.

i Luk. 1. 69

k Es. 9. 6.

l Tit. 3. 4.

m Luk. 12.
48.

deliuered them into chaines of darknesse, to bee reserved vnto iudgement. Cui Angelorum, & to which of the Angels said he at any time, that hee would send them deliuerance? He tooke ^h not Angels, he tooke the seed of ABRAHAM, and hath ⁱ raysted vp a mighty saluation for vs in the house of DAVID. To ^k vs a Child is borne, to vs (not to Angels) a Sonne is giuen, the Sonne of God to be the Sonne and Sauour of Man. He is not called φιλάγγελος, but ἰχθυήτης, & ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ. It ^l was the kindnesse and loue of Man in God our Sauour, which saued vs. But to whomsoever ^m much is giuen, of him shall bee much required, and to whom men haue committed much, of him they

will

will aske the more. And in this respect it shall be easier, at the last day, for Sodom, for Tire & Sidonⁿ, then for Chorazin, Bethsaida, & Capernaum, places hallowed by the Presence, Sermons, Miracles of Christ himselfe: Sodom^o and Samaria were more righteous then Ierusalem; yea, this by her superabundant crimes did iustifie both the other.

Herein then (O-vanitie of Man!) we are worse then Devils, that God was manifested in Mans flesh, was borne, liued, died for vs; ^p Ascended vp on high to leade Captinitie captiue, and giue gifts to vs; sits at the right hand of God to make intercession for vs; is gone before to prepare a certayne Mansion ^q in his Fathers house for vs;

BR. 42

n Mat 11.
23.

o Ez. 16. 51

p Eph. 4. 8.

q Ioh. 14. 2

CR. 42

r Bern.

vs; will come againe and take vs
 himselfe, that wee may behold his
 glorie, be partakers of his glo-
 rie; hath not left vs Orphans
 meane whiles, but offereth his
 SPIRIT vnto vs; Once; hath
 giuen his Creatures to serue vs,
 his Angels to guard vs, made all
 things ours, yea hath giuen
 HIMSELF, doth giue his
 SPIRIT, and will againe with
 the whole TRINITY be our
 exceeding great Reward; *Dedit*
se in meritum, dabit in premium:
 and yet is Man senselesse of so
 great mercy; Hee crucified
 Christ when hee came in the
 flesh, still crucifies him in his
 members; and how many by
 their hellish Oathes and Blaf-
 phemies doe more then crucifie
 him,

him, and rend his flesh & bones
afunder?

CR. 42

All Men naturally suffer him
to *stand at the doore, and knock* ;
open not to *the King of Glorie* ;
turne him into the *Stable* , as
the *Berthehemites* ; or preferre
their *Swine* (their *Swinish Lusts*)
as the *Gadarens*, or, as the *Iewes*,
their *Barabbas*, before Him. This
is more then the *Deuills* haue
done: They are *Dung-hills*; no
maruell, if they stinke: *the An-*
gels of the Dragon, and conspi-
rers with the old *Serpent*, needs
must they fight for his and their
Kingdome; *Styes of vncleane-*
nesse; no wonder, if abomina-
ble: excluded from *Heauen*;
and, without *God*, no strange
thing, if *vngodly*, and *Hellish*:

f Apo. 3. 17

c Pl. 24.

But

CR. 42.

But Man is his Paradise & Garden of Delights, the Child of God, Member of Christ, Habitation of the Spirit, his Temple and sanctified House, the Heire of Heauen, by Calling; and yet rebelleth and multiplieth Rebellions, execrable and thrice-damnable Impieties. *Man, a Deuill in the Flesh!* worse then Deuills! This his *Quantum*, *Eheu quantum!* *Heu quantillum!* *O u curas hominum, O quantum est in nobis inane?* How great is Mans Vanitie?

u Pers.

u Tert. de
resur. carnis

And after all this internall Death, followes in this our Fall that externall Death of the Flesh, ** Carnis immunde à primordio ex facibus terra, immundioris deinceps ex seminis sui luto, fru-*
uola,

mole, infirmæ, criminosa, onerosa, moleste, & post totum ignobilitatis elogium (you reade Tertullians words) caduce in originem terram, & cadaueris nomen, & de isto quoq; nomine peritura in nullum inde iam nomen, in omnis iam vocabuli mortem. But of this Death is spoken before.

It is appointed to Men once to die; but after this, the Iudgement. And though the most of Men little thinke of this, of any part of this their Retrograde, while they liue, but walke in the wayes of their Heart, and in the sight of their Eyes; yet let them know, that for all these, God will bring them to Iudgement. Then shall the Earth shake and tremble, the foundations of the Hills shall moue,

y Heb. 9.
27.

z Eccl. 1.
9.

a Psal. 1.
&c.

er. 42

b Da. 7. 10

Heb. 10. 37

moue, and be shaken : A Smoke
 shall come out of his Nostbrils, and
 consuming Fire out of his Mouth.
 Coales shall be kindled thereat.
 Thunders shall goe before him.
 Haile-stones, and Coales of Fire.
 Thousand^b thousands shall min-
 ister vnto him, and tenne thousand
 times tenne thousand shall stand
 before him. The Thrones shall be
 set for Iudgement, and the Booke
 shall be opened : and he shall come
 with flaming Fire, to render Vn-
 geance ; and nothing shall remaine,
 but a fearefull expectation of Iudge-
 ment, and fierie Indignation, which
 shall deuoure the aduersaries. Then
 indeed, to be meerely and vti-
 terly Vanitie, and consumed to
 a very Nullitie, were something:
 but Iustice must now exact to
 the

the utmost farthing of thy present
Nullities and Vanities.

Set now before thine Eyes,
that which then thou must set
before them, when thy selfe shalt
beset before so terrible a Tri-
bunall; *aboue thee*, an angrie
Iudge; *before thee*, the Bookes
of Indictments; at thy *right hand*,
the Deuill accusing, and calling
for Sentence, which Iustice can-
not denie; at thy *left hand*, the
World of wicked ones howling;
behind thee, the Angels guarding
and presenting thee in Court;
within thee, thy Conscience
gnawing; *without*, the World
flaming; *beneath*, Hell yawning
and gaping wide for thee, as
an eternall irreconerable Mor-
sell; when, to appeare, shall be
in-

CR. 42

Mat. 25. 41

intolerable; to be hid, shall
impossible.

O the horror of that Day
of that Sentence, Goe yee
into Hell-fire! I, *honor, lign man*
Take him Deuills, binde his
hand and foot, cast him into
the Darke nesse, there shall he
crying and wailing and gnashing
Teeth for ever. Shut on him
the seale to him, the eternall
pregnable Doores of Venge
ance. Rowze vp your *felicit*
Hellish Furies, Horrors, Fears,
Agonies, Madnesse, Vexations,
Despaires, the neuer-dying Worme,
and the euer-burning Fires; let
the Breath of the Lord, as a Ri
uer of Brimstone, kindle them.
According to the severall de
grees of Vanitie, let severall

grec

gress of Tortures and Tortours,
Deuills and Deuillish Plagues;
massacre and torment them :
Let no Eye pittie them ; and
let their vaine *Eyes* be put out
in obscure *Darknesse* ; see nothing,
but infernall Visions : the vaine
Eare heare nothing but Shrikes
and derided Cryes of the Tor-
mented : Let loathsome Brim-
stone fill the *Sent* ; and let the
Flesh , whylome embracing,
and embraced with vaine wan-
ton *Touches*, now be Food, Stub-
ble, Fuell to a neuer-quenched
Fire : Within, without , euerie
way, in Bodie, Soule, Consci-
ence, let Vanitie kindle those
Flames ; which are easelesse,
endlesse, remedilesse. *Sit mors*
in sa immortalis.

D d

But

CR. 42

1. Cor. II.
30.

But this is an vncouth Argument, and makes my trembling Soule afraid to see these the last Issues of Vanitie. And O, that Men were not altogether Vanitie ! That they would so thinke of these things before-hand, that they might, by *iudging themselves*, escape this Iudgement of God ; and by meditation of Hell, preuent the real Passion.

Euen here also we might find another Retrograde ; and no fewer Descents and Degrees of Hellish Dungeons, in varietie of humane Plagues, then are in the diuersities of humane Vanities. But *they are such, as Eye hath not seene, Eare hath not heard, nor can this Heart of earthly Man*

conceine. IESVS CHRIST,
the eternall Veritie, cure (thou
alone canst cure it) this Vanitie
of ours; that we may, in those
contrarie ineffable Ioyes of thy
heauenly Kingdome, sing prayse
to thee, with the Blessed Father
and Holy Spirit, for euer and
euer. *Amen.*

CHAP. XLIII.

*That this is the Condition of EVERY
Man naturally: An Examination
of the Causes why some are not
so bad as others; and first, of the
Retentiues, Feare & Vain-glory.*

Hus (as farre as wee
durst) haue wee fol-
lowed Man downe the

OMNIS Ho-
mo.

BR. 43

s. A. 2.
34

Descents of his Fall, the Degrees of his Degradation, and found, that hee is *Uniuerſa, Omnimoda Vanitas, Altogether Vanitie*. But here, ſome may aſke the Eunuchs queſtion, *I pray thee of whom ſpeaketh the Prophet this? Of himſelfe, or of ſome other Man?* I anſwere; of Himſelfe, and of euerie other Man. *Cal Adam*; euerie ſonne of *Adam*, euen therein, and therefore, becauſe he is deſcended of *Adam* by naturall Generation, Vanitie is deſcended on him, and hee deſcended into all the Dungeons of Vanitie. And if any Man, vnregenerate, may be excuſed from any one part of Humane Retrograde, in the Deſcent of Vanitie, be-
fore

fore mentioned ; it is not, because he can plead Exemption by priuiledge of Humanitie, or Nature, but from other respects. All and euerie Man, and all and euerie part of all and euerie Man, is originally and naturally inuolued in *Adams* Fall ; and therefore fallen into these Ruines and Rubbish together with him : and till a new Nature, by Regeneration, be super-naturally infused into him ; till Christ, the second *Adam*, as the Author of a new Life, be spiritually ^b formed in him, by a new Birth ; till we line not ^c, but Christ line in vs ; till the Tree be good, the Fruit cannot be good : Neyther ^d can a corrupt Tree bring forth good Fruit.

D d 3

Our

b Gal. 4. 19

c & 2. 20.

d Mat. 7. 18

CR. 43

c 1 Ioh. 3.

4.

f Pl. 119. 6.

g Rom. 6. 6

Our vertues are *splendida petra*, our abstinence from sinne is not because it is sinne (i. 3. *autp* *ēē* *ē* *apoula* *ē*) because Gods Law forbids it, for then *Herod* would leaue his *Herodias*, and Men would leaue one sinne aswell as another; they would haue equall respect to all Gods Commandements; but from some other by-respects. And till the old Man be crucified by the vertue of Christs Death, and aswell the Vertue as the Merit of his Resurrection, raise vs from the death of sinne, to the Life of Righteousnesse, we are capable of, and subiect to all the miserie before mentioned.

Perhaps into such *excesse* of Actuall riot all haue not run alike,
be-

because FEARE of losse, shame,
or punishment from the iustice
of God or Man, haue detayned
them; *Quaquam qui timore pœne*
(they are S. *Augustines* words)
non concupiscit, puto quia concupis-
cit. He whom feare with-hold-
eth from sinne, is a sinner not-
withstanding. Hee instanceth,
“A Lyon by terror of Armes &
armed Men, or of great Mul-
titudes, meeting, assaying,
“compassing him, is reuoked
“from his prey; yet as he came,
“hee goes away a Lyon: hee
“tooke not the prey; neither
“did he put off his preying and
“spoiling Nature. The Wolfe
“comes to the Fold; by the
“watchfulnes of the Shepherds,
“and barking of the Dogges, is

h De Verb.
Apost. ser.
15.

CR. 43

"forced to returne; yet is not
 "this Wolfe turned into a
 "Sheepe. This is thy iustice
 "that thou *fearest the Legall* ter-
 "rours and tortures, and doest
 "therefore that which Gods
 "Law commands, not for loue,
 "but feare of iustice! Doth not
 "the Thiefe likewise? This on-
 "ly is the difference, He feares
 "the Lawes of Men, and when
 "he hopeth to escape Mans pu-
 "nishment, he Robs, Steales,
 "Murthers: thou fearest the
 "Lawes of God, whom thou
 "knowest it is impossible to de-
 "ceiue. And if thou couldst de-
 "ceiue him, what euill wouldst
 "thou not doe? *Feare* then sup-
 "presseth, *Loue* doth not take
 "away thy Concupiscence.

Or

Or perhaps vaine-glorie and
praise of Men haue with-held
some others from outragious &
enormous crimes, yea, haue
made them put on the seeming
habit of Vertue and Religion!
seeming indeed! * *Diogenes*, that
lighted a Candle at Noone, to
looke in the midst of Athens for
a Man, yet called Orators (as
vaine-glorious) *ter homines*, in
both these arguing the vanitie
of Men; yet *Plato* answered
Diogenes, that vaunted his con-
tempt of *Plato's* pride, *Allofastu*,
Diogenes, it was with another,
euen in *Diogenes*, with a worse
pride; for (how vaine) how
proud are Men if they seeme
not proud? Lo here, the Phari-
ses and Sadduces, together by
the

* *D. Laert.*
L. 6.

CR. 45

i Tert. de
Anima.k Cic. Tusc.
q. l. i. Orat.
pro Arch.
Po. Offic.
li. i. Parad.
2. & c.

the eares, contesting and con-
tending whether is the honestest
man, when Vertue and Hone-
sty fall downe, and are lost be-
twixt them both. *Philosophus*
gloria animal; so *Tertullian* styles
him. The Philosophers haue in
this kind made goodly shewes,
but, *h* *Honos alit artes, omnesque*
incenduntur ad studia gloria, said
he, that in his Epistles, his Ora-
tions, his Philosophie, breathes
nothing so much as this vanitie,
proues nothing more then his
owne and other Philosophers &
great Patriots vaine-glorie, that
this was the first Mouer in all
their Sphaeres; that they were
the Martyrs and Confessors of
Glorie in all their doings & suf-
ferings; that is, a Pharisaicall
Hy-

Hypocritie, to bee seene of men:

And verily I say vnto you (saide the Lord of Glorie) they haue their reward. Tully indeed in this dealt plainly, and openly professed (euen to Impudence sometimes, as himselfe confesseth, sometimes to blasphemie) that which others more closely dissemble. *Num quis quod vir bonus esset gratias Dijs egit vnquam? neq; Herculi decumam vouit si sapiens factus est.*

A goodly abstinence from Vice, a glorious height of Vertue! they rob not men, they haply releue some; but stick not to rob God of his glorie, & will be really vniust to the Almightye, that they may seeme iust to Men; will be Sacrilegi-
ously

CR 43

1 Matt. 6.

1,2.

m Epist.

Fam. l. 5.

ad Lucium

BR. 43

*Propter vir-
tutem iure
laudamur,
Fortuna à
Deo, sapien-
tia à nobis
sumenda,
C. Rhet.*

o Ioh. 17. 5

ously bountifull. God hath no part in their honour, nor they in his; he is neither the Alpha nor Omega of their vertue, & therefore as much as in them lies, they spoile him of his Godhead, his Being, Himselfe, to whom Glory is Naturall & Essentiall, yea Nature & Essence. I meane not that *frequens de aliquo fama cum laude*, as some define glory, but that whereof Christ hath said and praid, *And now; O Father, glorifie me with thine owne selfe, with the glorie which I had with thee before the World was*: for he is God all-sufficient, may communicate, cannot receiue; to whom our acknowledgement is but a confession of what is in him, it adds not,

not, our blasphemies detract
not; he abides in himselfe ^p yester-
day, to day, the same for ever,
without all shadow of change. He
therefore that arrogates to him-
selfe this glorie, that he hath ab-
stained from the fore-mentio-
ned evils, and done contrarie
good things, even therein ^q is
guiltie of all; which if it be said of
offending in any one point of the
Law, because of the contempt
of the Law-giuer; how much
more in this point (as bad as all
the former together) to deprivue
God of his Deitie, and with the
Foolle to say in our hearts, *There is
no God?* not to coozen, or kill
men, and (as much as we can)
to defraud, spoyle, and destroy
the Almightye.

OR. 43

pHeb. 13.8


qIam. 2.10

r PL 14.1.

CR. 44

CHAP. XLIIII.

*Sinne by Sinne restrayned diuers
wayes; of Mens vicious indis-
positions to Vice.*

 Nother hath not rush-
ed into some kinde of e-
uils before in that black
Guard of Mans Vanitie arran-
ged: but haue not euils as bad
detained him? Hee hath not
haunted Harlots houses, not riot-
ed in drunken excesse; not
swaggered himselfe in and out
of all fashions: Aske the true
cause! he hugges his Mammon
with more delightfome, not
lesse vaine, embraces. Young
Master Prodigall lyes not in
wait for Monopolies, puts not
his

his moneyes to Vse, bagges not,
 begges not, hires not; sues not
 another man out of his right:
 Right! he cannot spare so much
 time from his Masters; another
 Deuill findes him full employ-
 ment: And yet how often doth
 Man distract himselfe to two
 Masters (*quis^a in rapacitate a-
 uarior, quis in largitione effusior?*)
 & will be couetous and vainely
 miserable, that he may be lux-
 urious and prodigally vaine.
 Thus he serues diuers Lusts, in-
 finite Vanities, one *Deuil and all
 his angels.*

One man commits not mur-
 ders in Duels and Challenges:
 thanks (good Coward) to thy
 base timiditie, not to the feare
 of defacing Gods Image: wit-
 nesse

Ca. 44

*a Cic. pro
 Celio.*

BR. 44

nesse thy slanderous Tongue
 (if that be afraid of blowes
 thy malicious Hart, which would
 prompt thee to Callice Sande
 thou durst aduenture to look
 on thine owne bloud: or perhaps
 thou art afraid to bee Sea-sicke
 or louest thine idle ease; or ha-
 ly mislikest their vanitie that
 sit foraine Coasts, and canst be
 sententious, *Cælum non animi
 mutant qui trans Mare currunt.*
*Sententias loquitur Carnifex: quæ
 metuunt oderunt:* and hee that
 hates his brother, is a murderer.
 Thy soule (thy best part) hath
 acted the Beasts, the Devils part,
 it is intraged, it wisheth, imagi-
 neth euill to thy Aduersarie, re-
 specteth, feareth euil from him,
 therefore hates, and therefore
 mur-

murthers, nothing but hatefull
 feare (that is, a fearefull mur-
 der) with-holding thee from
 murdering. ^b *Haud facile quis-*
quam gratuito est bonus. The De-
 vill slandered I^o B: *Doth* ^c I^o B
fear God for nought? but from
 his experience in others, in all
 Naturall men. Sometimes co-
 uetous *Hope of Gaine* sollicites;
 sometimes *Ambition of Honor*;
Desire sometimes; sometimes
Delight, Confidence, Contempt, In-
ignation, Scorne, or other vici-
 ous *Passions*, by Vice restraîne
 from Vice. *The heart* ^d *of Man is*
deceitfull above all things, and de-
sperately wicked, who can search it?

^b *Salust.*

^c *Iob 1.9.*

^d *Ier. 17.9.*

Others refraine themselves
 from many enormous acts, not
 out of a hatred of their vicious

Ee

qua-

CR. 44

qualitie (for this would carry them *equally to hate all knowne vices*) but from some *indisposition*, either by naturall *Complexion*, or by *Education, Trade, Common Custome, Accident*. The Italian & Spaniard hate drunkenesse ! because it is a Vice ? why then not Stewes, Blasphemie, Dissimulation, Pride ? but because their Countries haue not admitted such a *Custome* ; which in the Germans is another nature, and takes away the sense and shame of this beastly filthinesse. Eunuchs may be trusted to keepe the *Seraglio's* of Potentates ! true, if that *Accident* befall them : betimes, or hath deprived them (as with the Turkes) of all possibilities. How firmly

dom

e iam pe-
line nigro,
Et. Iuuen.
Sat. 6.

doth Education glew among the Irish, the Foster-Parents, and Foster-Brethren, and Children, even beyond the Naturall, beyond the bonds of Allegiance; both which are easily frustrate, if their Nurses or Foster-fathers sollicite them? *Trade* or *Course of life* hath made men put off common Nature, as wee reade of *Machamut* ^e, King of Cambaya, and others, which haue liued on Poysons; Butchers to put on feritie, and Women to put off Womanhood and all Modestie, as in *Curtezans*: and may not the same their Arte and Trade make Mariners hardie, Soldiers daring, aduenturous, resolute? for, till they fight against Vice, I will neuer call them va-

E c 2 liant.

Ch. 44

*¶ Vid. Cam-
den. de Mar.
Hib.*

*g P. Pilg.
L. 5. c. 8.*

CA. 44

liant. The like may bee said of other Professions and Arts. And for *Naturall Constitution*, Who seeth not the power thereof (I meane of bodily *Complexion*) in cohibiting from some euils, not simply because they are euill, but by inclining and bending our *Naturall aptnesse* to other extremes? Thus older and colder Persons are rather iealous then lustfull; Dissembling, Enuious, Suspicious, Couctous: hotter and younger Men are libidinous, Bold, Prodigall, Open, and vainly merry: if these Vices be not transferred, it is the difference of the Soile, which reiects not Vices, as vicious, but (*non omnia possumus omni*) as disagreeing in that kind ours.

CHA

CHAP. XLV.

CR. 45

*Other vicious retentiues from Vice ;
restraining Grace & morall Ver-
tue, good gifts of God, but not
sufficient to make Vanity vanish.*

Some want *Meanes* to be wicked; the errant Begger makes him an errant honest Man : a curst Beast with short Hornes. Some abstayne from Vices for *Ignorance*, not knowing how to practise them with due respects, as the Nouice-Gallant, afraid in hunting after the Fashion, to misse it : his sober attyre is from his dull apprehension, or want of a Master, or a forehead not fully bruzed. Some haue Will e-

Ee 3 nough,

Ch. 45

nough, and Wit too much, but want *Oportunitie*, *Occasions*, and *Seasons*, fitted to their Vices. Some haue a *Naturall Stupiditie* or *Apathie*, not exceedingly *Vicious*, nor yet at all *Vertuous*, the Wood is so greene, the Deuill can scarce make it burne. Some in some Cases haue not intising objects, and tempting prouocations to some sinnes; as to wanton mirth in *sicknesse* or *mourning*, and to *Desperation* in abundant prosperitie. Some are *Infants*, and haue not attayned ripenesse to this rottennesse. Some are *Old*, and Sinne hath rather elsheerd them, then they it. And sometimes wickednesse is accounted *Vertue*, * *Prosperum ac fœlix scelus virtus vocatur*.

* Senec.

I haue

I haue not all this while added the Diuine prouidence & goodnesse, who euen where he giues not *Spiritum renouantem*, (a new heart, to make them new Creatures) doth yet giue *Spiritum reprimentem*, a restraining grace to inhibite the proceedings of Hell vpon Earth, lest otherwise, there be not a world left in the world, but the *Earth should spue out all her Inhabitants* by their own mutual Massacres. For the conseruing therefore of ciuill societie, God doth not only restraine this source of sin (which else might be as bad in the best, as in the worst, all being equally stained in the roote of originall guilt and corruption) but doth at his pleasure al-

ER. 45

a 1. Sam.
10. 6, 9, 26.

b Ef. 44. 28.

c Ez. 29. 20

d Pro. 8. 15

so giue worthier endowments
of Morall Wisedome and Ver-
tue; as hee intendeth to exalt
any Man or State. Hence (and
not from spirituall renouation)
*God was ^a with SAUL, gaue
him another heart, turned him
into another Man; and God also
touched the hearts of a band of men
to follow him: which is spoken in
respect of his Royaltie, and their
Loyaltie, and not of sauing
grace; he being before of pri-
uate State and Education, unfit
for such a function. Thus is Cy-
rus called Gods ^b Shepheard, and
Nabuchodonosor ^c his Seruant or
Workman; and ^d by him Kings
raigne, and Princes decree iustice.
Alexander, Pompey, Cesar, all the
braue Spirits of elder and pre-
sent*

sent Ages amongst the Heathens (which yet were ^c Strangers from the Couenants of Promise, without Christ, without Hope, without God in the World) haue receiued all they haue, are, can, (but their sins) from him which is the Father of ⁱ Lights, and giuer of euery good gift, and out of Heathenish & hellish darknesse brings light for their externall good, for the spiritual good of his Church, and for the eternall glorie of his owne Name. Hee ⁸ hath placed bounds for this Sea of sinne, that it cannot passe, and though the Waues thereof tosse themselves, yet can they not preuaile; though they rore, yet can they not passe ouer. Blessed be his Name, who euen in Iudgement remembers mercy to Man.

But

Ch. 45

c Eph. 2. 12

f 1am. 1. 17

g Ier. 5. 27.

CR. 45

But what is this, to extenuate Mans Sinne ? If *Feare*, if *Glorie*, if *Vice* hath kept thee from Vice ; if *Indisposition*, by Complexion, Condition, Education, Custome, Accident of Life ; if *Want* of Meanes, Wit, Oportunitie, Prouocation ; if *Stupiditie*, *Infancie*, *Old age* ; if Gods restraining Grace, or gift of externall Vertues : yea, if renewing Grace shall diminish any part of this black Catalogue and Table of thy Ruines vnto thee ; yet it abides firme still, *Cal Adam, cal Hebel*, all Man is all Vanitie, * *Whatsoever is borne of the Flesh, is Flesh*, comes from, passeth by, goes to Corruption. And except in the last Case (which is meereley super-natural)

* Io 3. 6.

rall) what is spoken of any Mans
Vanitie, which is not in some
sort in euerie Man? The Ser-
pent is a Serpent; though new-
crept out of the Shell; though
benumbed with Winters Frost;
though halfe-starued; though
charmed, that he cannot sting;
though afraid of hurt, that hee
dares not; though familiar (as
with the Lap-landers) at the
Table, that vnprouoked, he will
not. The Plant, or Tree, is ve-
nomous; though the Fruit ap-
peare not, the Leaues be sha-
ken off, the Twigges pruned,
the Branches lopped; though
Winter hath pinched it; yet is
it still a venomous Tree. Nor
is that Serpent lesse Serpen-
tine then others of that kind;
or

CR. 45

or this Tree naturally lesse venomous, when Nature in Winter, or Art in Summer, hath seru'd it, then other Trees, more flourishing : The Poyson remains still in the Naturall disposition, in the Root, in the Life of both, though the execution be hindered. And so is it with Man vnregenerate : some Pruning, Lopping, emptinesse of Leaues and Fruit, may be in some, more then others ; the Root and venomous Nature is in all alike ; and that defect of euill effects, is to be ascribed to the Diuine Husbandmans Providence ; not to puritie of Nature, deriued from fallen *Adam*. As long as this *Root of Bitternesse* springs and troubles vs, and till

Heb. 12. 15

until the Axe be layd to the Root of the Tree, it growes from and to Hell; the Fruits are bitter, and cursed.

Mat. 3. 10.

Ch. 46

CHAP. XLVI.

This Vanitie extends to the very best states of Men: this examined in Singulis generum.

BVt you will say, There are some Men better, and in better state; what say you to them? Are the best Men, at their best, nothing but Vanitie? David here answers, *Euerie Man* * *living* (so the vulgar) *standing* (as *Pagine*) *Quantum-vis constitutus*, (*Tremellius*) *Quamlibet firmus*

* V I -
V E N S.

con-

* 1. Tim. 5

* 1. Io. 5. 19

consistere videatur (thus *Vat-
blus*) at his best state (after our
Translation) is altogether Van-
tie. Though he seeme to *live*,
Viuens; yet being poysoned with
sinne, he is * dead whiles he li-
ueth: though he be accounted
Stans, to stand; yet since Adams
Fall, Man stands not; the whole
* World lyeth in Wickednesse: yea,
*Quantum-vis constitutus, quantum-
libet firmus*, euen at his best state;
and that whether yee regard
gula generum, each kind of the
supposed best states by them-
selues, with the possessors of
them; or *genera singulorum*, the
Societies and Corporations of
Men, the best Men, inuested
with these best states, together.
All sorts, and all of all sorts, are

inclu-

cluded vnder Sinne ; * There is
none that doth good, that suffers
not euill, no, not one : All Men
are altogether Vanitie; yea, all Men
together (in their most vnited
Forces) omnes and omnind too,
are altogether Vanitie; euen those

—quibus arte benigna

Et meliore luto finxit praeordia

Titan.

First, let vs weigh Singula ge-
nerum in the Ballance of the
Sanctuarie, and wee shall finde
each supposed good thing, with
its owner, to be too light, to be
Vanitie. Not onely * Men of
low degree are Vanitie, but the
chiefe Men; Men of high degrees
are a Lie; to be layd in a Ballance
(sings David) they are altogether
lighter then Vanitie. Man at his
best

Ch. 46.
* Rom. 3.

9, 12.
Pf. 14, 3.

* Ps. 62, 9.

CR. 46

* Iud. 15. 4

best estate is a Lie, and lighter than
 Vanitie. A heauie case! yet ex-
 amine the Witnesses, and the
 Euidence is strong, the Iury
 must find these best Men, at their
 best state, guiltie; yea, vpon their
 owne Confessions, if examined
 asunder. For first, they giue the
 Lie each to other, in their seuer-
 all Opinions, about this best
 state; whiles like * *Samsons Foxes*,
 each lookes his owne way;
 and though they may seeme, as
 it were, *tied by the Tayles*; all of
 them agreeing, to place Felicitie
 in the Soule, or Bodie, or Both;
 yet I know not what Fire-brands
 of Dissention haue so distracted
 them, that learned *Varro*, out of
 this Tripartite Distribution, had
 traced them into two hundred
 eighty

eightie eight severall Sects, * Non
que iam essent, sed quæ esse possent,
adhibens quasdam differentias. Thus
S. Augustine. Nor need we re-
 late the vanitie of any. their
 Sects: they themselves, by mu-
 tuall Digladiations, haue suffi-
 ciently done it alreadie; more
 easily finding each others False-
 hood, then Truth among them-
 selves. *Summum * autem bonum*
si ignoratur (saith Tully) *vinendi*
rationem ignorari necesse est, quem
in Portum se recipiant scire non
possunt.

Let vs leaue this Labyrinth,
 and come to the things them-
 selves; which, not onely the
 wittiest * of Philosophers, but
 the Diuine Prophet, in holy
 Writ, hath left as the fittest di-
 F f stribution

* *Anc. de*
Ciu. Dei,
lib. 10. c. 1.

CR. 46

* *Cic. de*
Fin. lib. 1.

* *Arist. sap.*
Plat. in
Phileb.

CR. 46

• 1er. 9. 23

* Arist.
Rhet. c. 5. &
aliàs sapi.

tribution of Humane good things ; and withall , denyed them exemption from Vanitie, yea, together condemned them :
 * *Let not the wise Man glorie in his Wisedome* (behold the best state of the Mind) *nor the strong Man glorie in his Strength* (that is, the best state of the Body) *neither let the rich Man glorie in his Riches* (the best state in things of Fortune, as the Philosophers call them) *But let him that glorieth, glorie in this, That he vnderstandeth and knoweth me, that I am the Lord ;* a Lesson which Philosophie cannot teach. So the * Philosophers Diuision is into good things within a Man, and without him, (τὰ ἐν αὐτῷ καὶ τὰ ἔξω αὐτοῦ) within him (τὰ ἐν αὐτῷ καὶ τὰ ἔξω αὐτοῦ) the

the goods of the Soule, and of
the Bodie; the rest without him.

CR. 47

CHAP. XLVII.

*Externall good things weighed;
the vanitie of Noble Ancestrie,
Hopefull Issue, and Friends.*

First, let vs examine the
Outward Goods, the best
state of Men, supposed for-
tunate. Art thou *Noble*? de-
scended of honourable Paren-
tage, whom Antiquitie hath
admired for *Herôes*, and al-
most adored for Demy-gods?
And is not this others commen-
dations; not thine owne? And
art not thou descended of *Adam*
bynaturall, and therefore the

Ff 2

Seed.

CR. 47

* 1. Cor.

15. 47.

* Ez. 16. 3.

* Iuven.

Sat. 8.

Seed of the Serpent in spirituall Generation? Is not then thy House so old, that it is ruinous; yea, ruined & fallen long since? Thy Progenitors are, The Old Man, *the first Man from the Earth*, * *Earthie*, and *the Old Serpent* from Hell; thy * *Father an Amorite*, thy *Mother a Hittite*; thy selfe conceiued in sinne. The Vertues of thine Ancestors haue exempted thee from vulgar ranke; take heed thy Vertues doe it; and that *thine owne Vices* make thee not the scoffe of the Vulgar; that what others began, *end* not in thee. The one is Opinion, the other is Reall; that anothers, *this thine owne* (* *Miserum est aliorum incumbere fama*) the one shewes smoakie Titles (*Fumosos equitum*

cum

cum Dictatore Magistros) the other is Natiue and Genuine. *Cain* was the first sonne (and was he not the worst?) of the first Man. *Ham, Ishmael, Esau*, might boast of *Noah, Abraham, Isaac*, the noblest Parents; who, on the other side, might blush and grieue at such degenerate Issues.

Neuer was greater Nobilitie of Nation, then that of the Iewes; to whom pertained the * *Adoption* and the *Glorie*, and the *Couenants*, and the giuing of the *Law*, and the *Service of God*, and the *Promises*; whose were the *Fathers*, and of whom, concerning the *Flesh*, was *Christ Himselfe*, who is *God ouer all*, blessed for euer: Nor hath any thing more dazeled their Eyes, then this splendor of Ancestrie;

* Rom. 9.
4.5.

See my
Pilgrim.
l. 2. c. 21.

CR. 47

or filled them with Deuillish En-
 uie to the World, hatred from
 the World, basenesse in it. I say
 not, that in *Adam*, in *Noah*, all
 Families are one; that God is
 no acceptor of Persons; that
 Nature sends all, receiues all
 like naked; that Death & Sick-
 nesse know not Nobilitie; that
 Nobilitie is, in most Nations,
 deriued from inuasiue Armes,
 which vsually are iniurious; and
 when for Glorie and Rule, are
 publike Latrocinies, Rapes,
 Murthers, Hell vpon Earth (this
 appeares, by the Names of
Dukes, Marquesses, Barons, Knights,
Esquires; and by their Armes,
Eagles, Griffons, Beares, Lions, Ti-
gres, and other *Beasts of Spoyle*)
 And this is the Nobilitie, say
 some,

some, or Greatnesse now in Tur-
kie, and all sauage & barbarous
Nations; and was the beginning
of most Great Houses in Chri-
stendome, in former times: Or
else it is conferred by Fauour,
or purchased by their Nobles
and Pounds, or by Courtly In-
sinuations, Flatteries, Hypocri-
sies; or by Riches, Friends, Ma-
riages; and sometimes, the re-
ward of Villainies. All these are
objected by some to be the Be-
ginnings and Foundations of
Nobilitie; but I omit it. This I
say; though Merit began it, and
Bloud continue it; yet Nobilitie
is subiect to Vicissitudes, Alte-
rations, Discountenances, active
and passive Factions, Enuie; to
Beggerie, Infamie, Torture; to

BR. 47

* Iuuen.

Psal. 62. 9.

bate it dis-respects (Histories are
 full of examples) no lesse then o-
 ther Men; but herein worse, than
 as from a greater height, the fall
 is more easie, so is it more fatal
 and terrible. Yet grant them the
best state in Nobility, that bloud
 and applause can yeeld; Noble
 birth without new birth, is to be
 the Devils heire, a base Slaue to
 impotent lusts, to impudent De-
 uils. *Nobilitas sola * est atq; vnica*
virtus, & yet how often in vulgar
 honors is it otherwise? *Aude al-*
quid breuib; Gyris & carcere dig-
num, Si vis esse aliquis: Probitas lau-
datur & alget. He is truly Noble
 that hath God for his Father, the
 Church his Mother, Christ his
 elder Brother, the Kindred of
 Saints and Angels, good Works
 his

his Armes and Honorable En-
signes, and Heauen his Inheri-
tance. Otherwise, *Men of low de-
gree are Vanitie* (yee heard it e-
uen now) *and Men of high degree*
Lye; the better, the worse.

Thou hast *good Children*! But
they haue then a better Father,
they receiued Sinne, not Good-
nesse; Nature, not Grace, from
Thee. Are they good? are they
not also changeable. Euen Nero
at first was milde and generous.
Or are they indeed, & doe they
not seeme good, to be the more
certayne Heires of thy goods?
Abalom, which made warre a-
gainst his Father, had the Name
and made goodliest shew to be
his Fathers peace. But if he be as
vertuous as *Habel*, yea as the
blessed

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blessed Virgins · most blessed
 Sonne, the Deuill hath his force
 to oppose him for his goodnesse.
Cain, Pilate, yea a world of wic-
 ked, therefore called *the World*.
Thy Children are many, and are
 not thy cares more? Did not
Iob lose many on one day? How
 many were the branches of *Gi-
 deons* stocke, of *Ahabs*, of the
Fabij, all lopped at once? If a
 good Parent, *absit inuidia ver-
 bo* (the best Nobilitie) or a good
 Child, had freed from vanitie,
 I had had lesse Argument of this
 subiect, who while I write these
 things, haue buried both their
 * Bodies, not their Hopes; to
 my naturall eyes they are va-
 nished, but by Grace superna-
 turall exalted aboue the Sphere
 of

* One
 Mar. 16.
 the other
 Apr. 16.
 1619. My
 Mother
 75. my
 Daughter
 15. yeeres
 old.

of vanitie, to that Inheritance which their *Faith* confessed, their *Hope* with desires longed for; and their *Charitie* hath accompanied them into. *Blessed are the dead that dye in the Lord* (this is not vanitie) is their Epitaph, and of all which liue in the Lord: This Booke is Epitaph to other Parents, Children, al Men; and this Text is the Funerall Text of al Mankind, which hath not a renewed and supernatural Nature, *Verily, euery Man at his best state is altogether vanitie.*

Examine it further. Thou hast *Friends*: a thing hardly proued; perhaps thy state hath many Hangers on, Trencher-flies, Parasites tied by the Teeth, Swallowes that Chirpe rather then Sing

BR 47

Sing in Summer, in Winter are quite flowne away. They vsed thee in prosperitie, a full Vessel, being emptie, cast thee away. And if thou callest for them in aduersitie, thou mayst cry, *O Friends, No Friend. A Friend* *Vix inuenienda possessio*: either he is Friend to thee in all things, *Anima dimidium tue, eadem cupit, eadem odit*; and then God is not a third in friendship, thy Friend, and thy Selfe, are both vanitie; such commerce and louing Societie in knowledge of *Good and Evil*, cast our first Parents out of Paradise. Or haply your friendship is not generall, it is in some speciall purpose & practice, to liue and dye together; which if it be euill, it is a faction,

not

Ch. 47

not friendship; *Simeon and Leui* brethren in euill; *Pharises & Sadduces, Herod and Pilate* jumpe together in one conspiracie against *Christ*: if it be good, take heed thy Friend be good; *Joab* may ioyne with *Abner*, and *Amasa* in iust indeuours for *Dauid*s right, but neither was friend to these Men whom trecherously he slue, nor to *Dauid*, whom hee grieued and scandalized by their death. Men, which seeme friends in one action, may haue their owne aymes and intents, that is, are not friends to thee, nor it, but themselues.

Nor is it friendship which is straitned to one or few purposes; If a Friend be new, hee is like a Flowre, smels well (as
Fish

CR. 47

Fish is good) whiles it is fresh
But old Wine, stale Beere,
better; and hee perhaps will
scarce last till thou hast occasi-
on to vse him: if old, hee may
grow sowre and tart with long
standing, vsurping imperiously
on thy presumed subiection to
his passions. Much familiarity
breeds contempt. Howeuver, till
the *Communion of Saints* ioyne
Men in the *Vnitie of the Spirit*,
the friendship of Men, because
they are Men, is vanitie; either
thy Friend dyes, or out-lives
his friendship, or Friends and
friendship both may dye a wor-
thy vnworthy death (like Saul
and his Armour-bearer) toge-
ther; or thy friendship may cost
thee hatred from Enemies, po-

ueritie

povertie in thy State, enuy from
other Friends, perils from the
Law, terrors from God for be-
ing a Friend to thy Friends Vi-
ces, desperation in thy selfe, as
not able to performe the office
of a Friend, or other vnlovely
hatefull effects of Loue and
Friendship.

CHAP. XLVIII.

The povertie of Riches.

No other glories in his
wealth, either a large Pa-
trimonie, & ample Re-
uenue left him, or Purchased
& acquired Possessions, where
the eye is delighted with mag-
nificent Houses, stately and
pro-

proportionably builded; rich
furnished with Hangings, Bed
Plate, & other costly household
conueniently situate for Pro-
spect, Aire, Water, Soile, &
ring, all necessities for profit
pleasure; dignified with Immu-
nities, Lordshippes, Free-
Customarie Tenants, Court
Seruices, Captiues, Villaines,
Free-Seruants, Fines, Heriots,
Escheats; his Trees Marshallled
in ranke and order, yeelding
pleasant Shade, sweet Sent, de-
lightsome Walks; shadie Co-
uerts, strong Timbers, delicate
Fruits; the Riuer and Brooke
wantonizing amidst his fragrant
& enamelled Meddowes, plen-
ty and varietie of Cartell beau-
tifie his Pastures; rich croppes
coue

cover his Corne-Fields, whiles
his Barnes and Garners are yet
full with old store: the Fishes
pay themselves for tribute out
of his Lakes and Ponds, and va-
rietie of Fowles are loth to flie
out of his Grounds, from his Ta-
bles: where Pleasure hath made
her selfe Bowers, Walks, Gar-
dens, Labyrinthian Paradises,
whence shee knowes no issue;
where Proprietie procreates Se-
curitie, and store of Meanes &
Monies make Phisicians Law-
yers, and (I am loth to adde it)
Diuines crowch and sue to doe
their best seruices for Bodie,
State, and Soule.

All this (and who hath all
this?) cannot make a happie
man, cannot make a rich man.

G g

When

CH. 48

When he hath excluded all his Neighbours the Parish, he hath more cares dwelling in him, then before Neighbours about him, yea then all their Successors the multiplied Sheepe or multiplying Beasts of game in his grounds. Desire of increasing (increasing with his wealth) feare of losing, enuie of Superiors, iealousie of Equals, flattering and Tale-bearing Inferiours, suspicion of Powerfull Courtiers, indignation for some *Mordecais* neglects, or *Nabobs* refusing to sell his too too convenient Vineyard, his manifold suits in Law and Chancery, his numerous numberlesse expenses, some Toy or Deuice miscarrying, his Drab, his Hawke,

his

his Dog, a thousand discontents
(as shaddowes the brightest lu-
stre) continually attend, inuolue,
impouerish him. He drinks not
a merrie draught in his ^a Jewell-
Cup; his Downe and Plumes
yeeld not sleepe; his store is
but sore; fire quenched with
Oile, an opening and enlarging
of his appetite, *Nec intelligit mi-
ser speciosa esse sibi supplicia; auro se
alligatum teneri* (they are Cypri-
ans ^b words) & *possideri magis
quàm possidere diuitias.*

These ^c precious Dangers,
specious Penalties, are stiled
Possessions, which possesse rather
then are possessed, which are
possessed onely, that Others
might not possesse them; are
called Goods, & yet vsed by them

G g 2 only

a Bibat
licet gem-
mâ, Cyp.ep.
ad Donat.

b cypr. ib.

c Preziosa
pericula so-
dit, Boet.
de cons.
Phil.

CR. 48

only to vaine and wicked purposes ; *Goods*, which bad men haue, good men want ; *Goods*, and yet the rootes & prouocations of al euils; are termed *wealth*, and yet they were well and better at ease without them; are named *Theirs*, who yet seeme rather Keepers & Gaolers then Owners; their *owne*, which make themselves not to be their *owne*, but distracted Slaues to euer Buyer, to euerie Briber, setting themselves & their Master too to sale with *Iudas*, for *What wilt thou giue me?* whence he useth not so much as a Halter to hang him. O bottomlesse Hell ! O Madnesse ! to *liue poore* that a man may *die rich*, to be indeede poore for a name of *wealth*, to
lade

lade himsef with thicke Clay, professing himsef a Pilgrim, and which hath a long and steepe journey from Earth to Heauen; to be most studious of prouision in Age, when the way is shortest, *quò minus via, eò plus vitici*: or when a man is alone, hath no Child, Friend, or Kinsman; to hunger and thirst insatiably, and yet abstaine willingly (worse then *Tantalus*) from the possessed, not enioyed sustenance! to bee himsef the vilest thing he hath; to esteem wealth not by the heart, but the purse; to turne all into gold, himsef to drosse, to buy Hell as deare as others Heauen.

But who can act this Furie? Nor are we so much to consider

CR. 42

* Arist.
Rhet. c. 5.

a Laſt. de
Op. c. 1.
Non tan-
tum falla-
cia quia
dubia, ve-
rum etiam
inſidioſa
quia dulcia.

b Pl. 16. 5.

a miserable rich Man, as a rich Man in best state; * τὸ πλεῖν ἐστὶ τὸ χρῆσθαι μᾶλλον, ἢ ἐν τῷ κακῷ. It is χρῆσις, the use, saith Aristotle, not the possession which makes rich. And why then is not Diogenes richer then Cræsus? Cuncta cupit Cræsus, Diogenes nihilum. Maximè diuitijs fruitor, qui minimè indiget. Content is the best Riches, and contempt of Riches the most compendious way to be rich. All these which wee call * Riches, are both deceitfull, because vncertaine; and traitercous, because pleasant. But the Soule created after an infinite Patterne, neuer finds content in any other possessions, but in her Prototype, when God himselfe is ^b her Portion, and the

CR 48

the lot of her Inheritance ; & therefore Godlineſſe (God-likenefſſe) is great Riches ; without which they that will bee ^c rich , fall into temptation , and a ſnare , and into many fooliſh & hurtfull luſts , which drowne men in perdition and deſtruction. To the Godly it is ſaid, I ^d know thy pouerty , but thou art rich ; others are the Devils poſſeſſion in the miſt of their poſſeſſions , and Vagabonds from God , like Cain , in that which they call their owne Land.

c 1. Tim. 6.
6, 9.

d Reuel. 2.
9.

Vaine Man , to call or count that wealth , which is ſo little a part of the World ! The whole Earth is but the worſt and leaſt part of the Vniuerſe , a Point to the Heauens ; thy poſſeſſions ſuch , as in a Map of the whole

8. 42

e. *Elia.*

Var. hist.

l. 3.

f. D. Hall
Arre of
Medit.

g. *Plin. l. 2.*

Earth, thou canst not point out to view (so *Socrates* conuinc'd bragging *Alcibiades*) thy selfe a Point to that thy possessed Circumference; and yet see these *Pismites* toying about this *Molehill*, that loose the whole Heuens and Eternitie, for a little little of this almost nothing Earth, in an vncertaine Tenure at will, in a wicked, at least an vn-sanctified vse, not considering *Quota & terrarum parte gaudeant*, how little they haue of the Earth whiles they liue, *Et quam tandem portionem eius defuncti obtineant*, how much lesse shall haue and hold these insatiate insatiate bodies, being dead.

CHAP.

CHAP. XLIX.

Honour, Glorie, Dominion, Empire, fortunate and victorious successe, vaine and light.

Now for Honor, and Glorie, who sees not their vanitie? *Honos est in honorante*, Honour is in the honourer, not the honoured; the applause of men for the most part vaine, giddie, inconstant: *nec requiesceris extra*. If Honour be in vnderferued Titles, it is a meere vanitie indeede, to call things that are not as though they were. But if men honour and renowne thy supposed worth, *Honos is onus*, it imposeth a burthen, an expectation of more then

CR. 49

then ordinarie : it sets a man on the Stage to be an Actor, where euery vulgar eye is a Spectator, euery lauish tongue a Censour, and Honour goes by most (that is, the worst) voices. Honour is a Pillar of Smoke that ascends from an inflamed multitudes opinion, and by ascending vanissheth. *Pilate*, to please the people of the Iewes, crucified Christ; *Herod*, to please them, persecuted the Church; Heathen Persecutors were counted *Benefactors*, when they were the greatest Enemies of Mankind; and haue beene of the most, most honoured; when those *Worthies which^a the world was not worthy of*, were thought not worthy of the World. O Noble
Armie

^a Heb. II.
 38.

Armie of Martyrs, whose Honor was in reiecting, in being reiect-
ed of worldly Honour, who followed the *Author^b and finisher*
of their faith, which indured the Crosse, and despised the shame, to
purchase true Honour, and not fantastickall shaddowes to vs! But
how^c can they beleue, which receiue
honour one of another, and seeke
not the honour that commeth from
God alone?

Ch. 49

b Heb. 12. 2

c Io. 5. 44

This is thy best Glorie of all thy Actions, that thou hast least gloried in them, &
de^d multa Gloria Domini tui, si non exeunte ex te, tamen transeunte
per te, nihil manibus tuis adherere contingat. What^c hast thou that
thou hast not receiued? Now if thou
didst receiue it, why dost thou glorie

d Bern.

e I. Cor. 4. 7

as

er 49
f Aug. de
Prædest.
Sanc. l. i. c. 3

as if thou hadst not receiued it:
S. Cyprians ^f Exposition of these
wordes, was a meanes to re-
claime S. Augustine from some
taint of Pelagianisme, which
proud Nature taught in the Pe-
lagian & Semipelagian Schools
of old, in the Popish and other
Sects at this day.

g Psal. 82.
6, 7.

There remaines of externall
good things, Rule, Power, Do-
minion, touching which it is said,
*I & haue said, Ye are Gods, and all of
you Children of the most High: But*
(it followes) *ye shall dye like men,
& fall like one of the Princes. Euery
man at his best state is Vanitie.*
Can Crownes, and Garlands,
which Diogenes called, *Glorie
bullas*, cure the ache of the head?
Can it secure the crowne of the
head?

head? Can a Crowne Royall?
Is it not *arumnarum modius sine*
modo? A measure of measurelesse
cares? Doth the Gowt, or Fe-
uer, or Stone? doe Crosses, Los-
ses, Cares? doth Discontent, A-
gonie, Death, feare the Tribu-
nall, or the Throne? Doe they
not make the Iudge himselfe to
tremble, and Kings, and Empe-
rors subiect? all be armed, Gards
enuirom, and whole Armies bee
their Gards? They feare nor
Halbeards, nor Canons, but at-
tache, arrest, imprison Imperi-
all Maiestie, and Highest Hu-
mane Excellencie, in their own
Pauilions and Palaces, and make
them their owne Keepers; as if
all the Ensignes of their Glorie,
their Colours, Attendants, Tro-
phee,

BR. 49

v. 10

CR. 49

phees, did but addresse, and adorne the Triumph of Man's Vanitie, of Humane Infirmitie, which hath conquered these *Great Conquerours*, and prooued them to be Men.

I speake of the best of Princes, which are the *Fathers of their Countrey*, whose health & yeeres we would wish to be eeked and prolonged with losse of our owne. But for such who know not God their Soueraigne, and haue not learned to rule themselves, none so basely subiect to Imperious Tyrannie of Lust, as hauing more meanes for it, Prouocation to it, Impunity (in their conceit) after it: none more feared, more fearing; which account all things lawfull, and there

therefore doe nothing lawfull;
are Out-lawes to God and Na-
ture, the verie Scourges and
Plagues of Mankind, the Su-
per-superlatiues of Vanitie; as
we read of *Nero*, *Caligula*, and
the like. And some of the ci-
uilest (as *Traian*) being with-
out Christ, haue beene Satans
Officers, to persecute Christ. So
vaine is this *best state* of blinde
unsanctified Men. They thinke
they doe God seruice, in rooting
vp and laying waste the Vine
which his right hand hath planted.

But imagine, that Highest
Titles of Honour, and Greatest
Place of Empire, haue produ-
ced that (which lyeth not in hu-
mane Dispensation) *Fortunate*
successes; *Tibi militat æther Et*

claud.

Ch. 49

* Arist.
Rhet. c. 5:

conjurati veniunt ad classica *venit*
 that the Heavens, with their ge-
 cious Aspect, and the Elements
 in their spacious Plaines, are
 thy service, Fame sounds the
 Trumpets of Triumph before
 thee, all Regions re-eccho (not
 thy Titles, but) thy worthie Ex-
 ploits; and learned Authors
 winne Credit, and promise E-
 ternitie to themselves, in relat-
 ing to the World, to the last
 of Posterities, and last of Ages,
 what thou hast done to thine
 owne, to thy Nations glorie:
 * *Monuments* * have beene ere-
 cted to thy prayse; Cities built
 and called by thy Name, Pillars
 with golden Letters, and deepe
 Inscriptions; Obeliskes, Statues,
 Decrees, Gifts, and all other Ho-
 nour

nours which Men can deuise, to
their Deliuerers; Benefactors,
and Victorious Founders of
Empires. Adde also (the vane-
ty of Men hath added it) an A-
potheosis; and that Men, when
thou canst not longer be a Man,
canonize thee for a Saint, adore
thee for a God. O madnesse
of Vanitie! He cannot liue, be-
cause he is a Man; and mortall
Men make him a liuing God;
Death deuoures him, and Deitie
attends him, lying dead at the
bot of Mortalitie. The other
day (twentie yeeres since) *Tai-*
*usama**, King of Iapan, first, a
Cutter of Wood, which he sold
at Markets, for his sustenance;
next, a great and successe-full
Souldior, Conqueror, Monarch,

H h

in

* He died
A^{no} 1598.
See my
Pilgrim.
l. 5. c. 15.
§. 4.

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Cap. Sars
saw this
Temple.Sueton. in
Julio.

in his last Fates, bequeathed God-head to his Carkasse; and his Executors (that robbed his sonne of his bequeathed Kingdome) haue erected a sumptuous and stately Temple vnto Him, by the Name of *Scinfaci-man*, their new *Mars*, or God of Warre.

I will not lead you so farre, to remote Countries: How ordinarie was it for their more fortunate Emperours to be thus Deified? Looke on *Cesar*, the fortunate Dictator; *Suetonius* and others can tell yee his other Vices, his Pathike Damnation, and damnable Luxurie, and prodigious Prodigalitie. He stole out of the Capitoll 108000. pounds (reduced to our Mony) in Gold

at

at once, gaue to *Servilia* a Jewell,
which cost him 46875. pounds ;
owed 1953125. pounds more
then hee was worth *, by his
owne confession. His Specta-
cles and publike Donations, in
costlinesse are almost invalu-
able: yet was he made a God af-
ter Death (which could not de-
fend himselfe from Death, from
cruell Murther) and that *non ore*
modo decernentium, sed & persua-
sione vulgi. A Comet then ap-
pearing, was supposed to be *Cæ-*
sars Soule, who had beene a
Comet of Combustion to the
World; and to satisfie his thirst
of Glorie, and (which hee had
dreamed, and receiued this in-
terpretation of the Worlds Do-
minion) the violent rauishment

* *Ap. Cic.*

l. 2.

Plin. l. 7.

c. 25.

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of his Mother; fought fiftie Battells, and flew (besides his ciuill Victories) eleuen hundreth and ninetie two thousand Men in his so many pitched Fields; better deserving a bloudie Death, then that Pillar, which was with Sacrifices and Vowes consecrated to him, with the Title of *Father of his Countrey*.

Who euer more fortunate then *Alexander*? who at that age (of two and thirtie yeeres) had sacrificed so many Myriades, if not Millions, with the most part of the knowne World, to the Idoll of his Ambition; accounted a God for his Victories: which for so many Murthers, in bloud-thirstie desire of Monarchie, the true God punished

nished (as the former) and by
murtherous Hands extermina-
ted him from Men. Such (O
cruell Deuill) were the *Mars*,
Bacchus, *Hercules*, and other the
Ethnike Gods, vaine-glorious
Enemies, & victorious destroy-
ers of Men; and therefore by
the Deuill promoted to Fame
and Deitie, as his eldest Sonnes,
and best resembling Himselfe,
which was a proud Vsurper and
cruell Murtherer from the begin-
ning. I might mention *William*,
furnamed, for his Exploits in
this Land, *Conquerour*; yet was
made unhappie, not onely in
the Crudities of an vn-digested
Conquest, in foraine Broyles (in
the middest whereof, hee lost
himselfe) in his vnnaturall Bow-

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Iob. 21. 13.

els, his sonnes Rebellion; but this Great Conqueror could not be admitted the little Earth of his Sepulchre, without composition for annuall Rent. *Henri* of *Burbon* was surnamed Great, yet in the verie Centre of his Deuices and high Thoughts, is cut off by a base Traitor. But it were easie to write huge Volumes of the infortunate Distresses of Men seeming most fortunate, euen in these things which are called *Fortunes*; so blind shee seemes to her owne Darlings; or rather, so quicksighted and impartiall is *Mans Vanitie*. Successe succeeds not alway, halts often in the last Act, if not, *Ducunt in bonis dies suos, et in puncto ad Inferna descendant.* Those

Thole whom successe hath made
to forget God, Man, themselves,
are the deepest engaged in Va-
nitie.

And thus we haue examined
the outward good things, the
best state, in *Noble Birth*, in ma-
nie and prosperous *Children*, in
Friends, *Wealth*, *Honour*, *Power*,
and *Fortunate successe*; and re-
turned, *Vanitas vanitatum*, *Om-*
nia Vanitas; *Euerie Man at his best*
state is Vanitie. The Iurie hath
cast all these seuen best states of
Men; cast them indeed, as Phy-
sicians are said to cast the Vrine
of the Sicke; hath found many
mortall Diseases signified in
them: hath found them Vrines
indeed; Dregges, Excrements,
Testimonies of our Vanitie, high

and glorious in colour, but
signes of deepe Feuers, & more
furious Phrenfies.

CHAP. L.

*Of bodily good things; of Distin-
ction and Dignitie of Sexe; but
and why Women are better
worfe then Men.*

THese external things are
but the *Appendices* and
Appurtenances of Va-
nitie: the Soule of Vanitie, is the
Vanie of the Soule; and the Bo-
dy of Vanitie (the more essen-
tiall parts) is the good, the best
state of the Body, which come
next into view: this hath her se-
uen or more Worthies also to
pre-

present to your examination. The first Bodily good thing is the *Sexe*. As God hath made all things in *Number, Weight, and Measure*, so hath he denyed generation to immortall Indiuidualls, and hath giuen *Sexe* for immortality of the kinde, where the Persons and Particulars are subiect to mortality: *Male and Female created he them.* And in Mankinde (the subiect of our taske) each *Sexe* hath its owne Prerogatiues. Euen that which is called * *the Weaker Vessell*, hath preeminences aboue the Masculine in many things.

The *Place* of her making was Paradise; the *Matter* (not *Dust* of the Earth, but) the Ribbe of her Husband, a harder & heartier

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Gen. I. 27.

* 1. Pet. 3.
7.

a Gen. 1.
7, 22.

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b Vid. Lew.
de Oc. Nat.
M. l. 1. c. 7.

tier part; the *Forme*, not ^a a *forming* (as is said of *Adam*) but a *Building*, not a Potters Vessel formed, but a House builded for Generation and Gestation, whence our Language calls her Woman, *quasi* Womb-Man: Her *helpe in Generation*, is not onely equall in that we are the *Seed of the Woman*, no lesse then of the Man, but Superior in that we receiue the distinction of Sex from the Mother (as some Learned ^b affirme) besides the nourishment in the Wombe, her paine in Conception and Trauell, Milke from her Breasts, together with much more Hand and Heart, Labour and Loue, from the Female Parent. I may adde the amiable Feature, gentle Dis-

Disposition, and those Naturall delicacies whereby she rules in obeying, and commands the greatest Commanders, as Hee hath largely proued, whose Theme was, *Women are strongest.*

3. Esdr. 4.

Equall she is in her reasonable immortall Soule, equall in that Vniuersall Inheritance of the Vniuerse, equally supports the Houlhold as an Oeconomical Yoke-fellow, *Non minor est virtus quàm querere parta tueri: &* againe, shee seemes more capable of good then Man, as easier moued, nimbler and quicker in Passions and Affections; hardlier aduenturing on euill, as naturally more timorous, suspicious, cautelous; in both these respects, more easily reclaimed:
and

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and lastly, is ordained to a more quiet, simple, easie life, freed from troublesome labours in the Church, dangerous employments in the Field, busie Offices in affaires of the State, and Common-wealth; not exposed by Sea and Land, to Winter & Summer abroad, but may enjoy a perpetuall Spring within Dores: and if by frailtie she offends, it is more excusable, and this passionate Sexe easily finds compassion, easilier works commiseration and pardon.

This is true, and (let not Women bee proud) this is true too, that Mans Redemption was promised to bee done by the Seede ^c of the Woman, that in the ^d fulnesse of time God sent his Sonne made

c Gen. 3.

25.

d Gal. 4.4.

made of a Woman, conceived (not of the Seede of Man, but) by the Holy Ghost, and borne of a Virgin; that, after his Consummation est, hee first was seene of a Woman, and the second time appeared to Women; that shee is ^e Coheire with the Man of the grace of Life, equally interested to the Word, Sacramēts, Grace, Glorie. And ^e knowest thou, O Wife, whether thou shalt sanctify Husband? is spoken to Women.

But this is also true, that Adam was first formed, then Eue; Hee in the innocency of Nature had a prioritie in Time, Nature, Order, Honour; Shee, being ^e of the Man, for the Man, and the glorie of the Man: and this is too true, That the Woman being deceived,

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c 1. Pet. 3.
7.

f 1. Cor. 7.
16.

g 1. Tim. 2.
13, 14.

R. 50
h 1. Cor.
11. 7.

i Eccl. 15.
24, 13, 19.

k Pro. 9. 13

l Zach. 5. 8.

ued, was first in the transgression
and through^h her we all dye. Give
me any wickednesse, but the wicked-
nesse of a Woman: yea, all wicked-
nesse is but little to the wickednesse
of a Woman. Wickednesse it selfe
is mystically called a^k foolish
Woman, and mystically in visi-
on represented to *Zachary*^l like
a Woman.

And surely, if wickednesse
should take a habit and visibly
appeare to humane eyes, I know
not how Vanitie her selfe could
more vainely attyre her for Col-
lours, Wires, Tires, Faces, Fa-
shions, where to be naked, where
clothed, with all the Spots, Pain-
tings, Powdrings, Frouzes,
Frizlings, Ruffes, Cuffes, Huffs,
Puffes, and the rest of that rest-
lesse

lesse Rabble (touched before)
 then one of our Ladies Wo-
 men (I had almost said one of
 our Women-Ladies) can doe:
 Nor could thec tell how to Pro-
 fesse, Protest, Sigh, Weepe,
 Swear, Forswear, Deuise, Say,
 Vnsay, Doe, Vndoe, winde her
 selfe into more Protean formes
 of cunning, insinuating hypo-
 crisies, *To hunt for the precious life*
of a Man, then that Woman,
 whose *Heart is Snares, and Nets,*
 and her *Hands as Bands*, said the
 wisest of Men, be-footed by
 Women.

And truly, if the Deuill can-
 not turne himselfe into a *Succu-*
bis Spirit, to be, or seeme to be a
 transubstantiate Woman, yet he
 often turnes himselfe by insinu-
 ation

CR. 50

1. King. 21.
25.

ation into Women, to vse their
 his best instruments, for his
 worst purposes. Thus did he
 ouerthrow *Adams* innocency,
 the old Worlds youthfull Vi-
 gour, *Iosephs* Libertie, *Samsons*
 Strength, *Dauids* Integrity, *So-
 lomons* Wisedome, and other
 the Worthies of Men, by the
 worthy wicked Women. Yet
 the wickedest are made more
 wicked by them. *Abab* had sold
 himselfe to worke wickednesse
 in the sight of the Lord, but *Iezabel*
 furthered the Market, & with
 her inuention and resolution
 makes him *Naboths* Heire, when
 hee knew not how to effect it.
Herodias made *Herod* more ty-
 rannical, then his owne in-bred
 crueltie, and cut off that vene-
 rable

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able Head which first had seen
the Spirit, talked with the Son,
and heard the Father. *Qua data*
parta runit. Feminine affecti-
ons goe not, they runne, rush
on, flie with impetuous force,
and whatsoeuer they will, *Valde*
volunt, they will with a witnesse;
their passions generally are more
eagre, vehement, violent, vn-
bridled.

The reason hereof, is that
Woman was the first, and then,
yea therefore (if Grace preuent
not) still the worst sinner, dee-
pest in the first sentence of pu-
nishment, which continues in
continuell execution to the end
of the World. Hence that Na-
ture, though made of a Ribbe,
is tender (*Mulier*, ^m saith *Vano*,

I i

quasi

m LaB. de
Op. c. 12.
Mulier à
mollicie,
velut mol-
lier, litera
immutata
& detra-
cta.
Vid. Lem.
de Oc. N.
M. l. 1. c. 13.

quasi mollis) and like soft waxe receiueth easie impression, yea by that means the passions passe more suddenly to and from the Heart, as lighter Straw is quicker fired then harder Wood.

To this a second cause in Nature is added, that defect of a fit Organ to the reasonable Soule, the Spirits (the maine Braces & Instruments thereof) being suffocated with too much moisture, and not quickened with vigor of naturall heat; as greene Wood by immoderate moisture not easily fired, and things cannot well bee discerned in troubled water. Hence women and children see not so easily the truth of Reason, and are so subiect to Appetite.

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A third cause is their *Naturall* disease, which vnnaturally suppressed or altered by fuliginous vapours, cannot but offend the Chamber of Reason, and infect the Parlour of the Passions, the Braine and Heart; the true cause of many monstrous Conceptions, both of the Bodie and Minde.

Nor can the perpetuall troubles of Conception, Gestation, Nursing, and the Diseases wherunto they are hereby the more subiect (as wee see in elder and more sickly persons, commonly more froward) but occasion more pettish, peeuish wayward, sudden fits and fancies to this weaker Vessell.

And lastly, tendernesse of E-

Ch. 50

ducation; too much by the indulgent Parents cockered; or the frowarder examples of froward Parents, as in sinking Paper, bearing a deepe and more blotting imperffion and pronenesse of imitation; cause this weaker (vnsanctified) to prooue the wickeder Sexe.

I intend not to disgrace that Sexe, of which and by which we are: I abhorre the Tatian and other Hereticall conceits of pollution in Marriage; wherewith Popish single-life in their Clergie is not a little leauened: I detest *Diogenes*, and all that cursed crue, professed Enemies to women-kind. I only shew the Originals of Womens Vanitie, both because I haue little med-

led

led with that Sexe in this whole Discourse, and to instruct them, knowing this their weaknesse, and the causes thereof, to fortifie themselves, their Braines with meanes of Knowledge, their Hearts with moderation of Passion, their Tongues with silence, or with the *law of kindnes* in their opened lips, their Hands with painefull working, their Feet with home-keeping; that they may be * *vertuous women*, as a vertuous woman speaketh, or valiant women (so the word signifies) by the feare of G O D, made resolute and couragious against all impotent, impatient, feares, impudent or imprudent weaknesse. And then this fearefulness of Nature, will produce

Pro. 31. 10.

* Vers. 10.

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Christian Shamefastnesse, the strongest Gard against Vice, and this eagernesse and vehemence of affection, as ranke Ground well tilled, a well metall'd Horse well managed, will bring forth the richest Crop, the ripest courage for Vertue.

2. Mac 7.

Nor are any examples in Ecclesiasticall Histories more illustrious then of Women-Champions in the Field of Martyrdom. The Maccabee Mother had Courage to see her seven Sonnes successiuelly slaine, nay, tortured to the exquisitenesse of Hellish inuentions, and saw it, encouraged them, followed them; that is, dyed eight cruell Deaths, one after another. And what did not the blessed Virgin

The Historie of Man.

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cap. 50
Luk. 2. 35.

sustaine, Blessed among Women, when a Sword passed thorow her Soule, and the Nayles, Thornes, Whippes, Speare, were fixed as deep in her heart, as her Sonnes flesh? And tell mee, degenerate Monsters, Women-haters, what meere Man can you giue (*Immanuel*, God manifested in the flesh is *verus*, not *merus homo*) to paralell with this Woman, this Diuine Temple, the lowly Mother of the most High God? Let not *Plato* thanke God that hee was a Man, and not a Woman; but let him bee ashamed that so many Women haue out-strip-
ped all Philosophers, yea, all Philosophie; Euen so, O Father, because it pleased thee. Thy * Grace is sufficient, and thy power is made perfect in weaknesse.

CHAP.

* 2. Cor.
12. 19.

CR. 51

CHAP. LI.

*Of the base Vanitie of Womanish
Emasculate Men.*

BVt art thou a Man? and what is all this whole Tractate, but an Explanation of Mans Vanitie? Thou art the stronger Vessell, and therefore thy sins are stronger: hauing more power, lesse provocations, thy sinnes are greater. Well maist thou beare with infirmities in thy Wife or other women, seeing thy selfe (not a Glasse, as there) a stronger Piece of Metall, battered, broken, melted, with manifold continuall infirmities. A Man emasculate, effeminate, is a Monster:

and

and if a Woman bee euill, how euill is he, that puts off (like *Sardanapalus* and *Hercules*) the Man and masculine vertue, to put on the Woman and Womanish niceties, fooleries, furies? A Woman sits at home, (I must except our Ladies and Gentlewomen, that suffer not their Husbands to keepe house in the Countrey, but to see and bee seene, to visit Playes, and for worse Offices, will pester the Citie, yet then do not the Husbands, yeelding to their fancie, carrie the Distaffe?) But the man trauels abroad, and coming to his Lands, before his wits, must see strange Coasts; and brings home Cringes, Crouches, Complements, Lookes, Words, Clothes, all new and strange;

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strange; that is, hath beene at
cost and gone farre to make
himselfe a Woman.

Feare, becomes a VWoman,
but a womanish feare in a Man
is base Cowardise. *Long haire* is
an ornament to that Sexe, a to-
ken of subiection, an Ensigne
of Modestie: but Modestie
growes short in Men, as their
haire growes long; and a neat,
perfumed, frizzled, pouldred
Bush hangs but as a token, *Vini
non vendibilis*, of much VVine,
little wit; of Men wearie of
Man-hood, of Ciuitie, of
Christianitie, which would faine
turne (at least doe imitate) *A-
merican* Saluages, Infidels, Bar-
barians; or VWomen, at the least,
and best. *Passions* are tolerated
in

nVVomen: but who can tolerate a Man vñmanly, whirled euerie way with euerie Blast; onely constant in inconstancie?

Fashion is the Womans Disease; and would it were but *Menstruall*, and not continuall: but a Man *Menstruous* (euerie Moneth in new Deuices, Cutts, Fashions) is a Man monstrous, a Man-Moone, a Moone-calfe Man, a very Lunatike. *Painings, Patches, Yellowes*, with all varieties of Colours, are euen in Women intolerable; and that also abominable, that Women deuise to be Mannish in their Attire: and our swaggering phantasticall (sie vpon it) Gendewomen will from the Waste vpwards be Men; I am afraid, the

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the other halfe is Beast. And are not they ashamed to be *Mall Cut-purses* Apes? but a Man, a Gentleman to be so gentle a Foole, to be Womanish emaculate, the Womans Ape, *Monstrum, horrendum, informe*! The one, too much artificiall; the other, artlesse, blockish: a dawbed patched Wall, expressing his Heart by his Attire; nothing worthie the name of Man. A Woman to chide, brawle, contest, not to offer good, or suffer ill, is blameable; yet their quarrels and curstnesse are sometimes quenched with their owne curst Teares; commonly evaporate in fumes of VVords, perish for the most part in priuate: But Men to be so readie to quar-

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quarrell, and so hard to be reconciled; to quench their flames, not with Teares, but Bloud (as doe our Gallants and Duellists) or therewith to set fire in all the Courts of the Kingdome (this is the grauitie, forsooth, of ancient and stayed Men) is not VWomanish; it is Hellish; Demillish. Once, thy Sex hath made thee a Man; thy Vice degrades thee to, or beneath, a VWoman; to be both, is to be neither, a meere *Hermaphrodite*, a meere Monster.

Mercurie and *Venus* procreated betwixt them, *Hermaphroditus*; Masculine VVit, in vnlawfull mixture with VWomanish Fancie, produces this *Hermaphrodite* (not such as *Plato* dre-

a *Plat.*
Sympos.

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b Leo Heb.
dial. 3. Vi-
dor Car-
brenf. l. 1. c.
10. Ramb.
Mor. N. l. 2.
cap. 3.

c A de. C. D.
lib. 16. c. 8.

d Cic. de di-
uinat.

e Plin. l.

11. c. 49.

f Lin. det.
3. lib. 7.

g Obs. c. 94.

h Eutrop.
lib. 4.

dreamed, of the first Giant-like
Men that warred with the gods
or as the Iewes ^b Fable of
Adam, made Male and Female in
one person, ioyned by the backe
parts; the Nauell yet remaining
a Scarre of the VVound, made
by the diuision into two for pro-
creation) but such, who for both
Sexes are termed *Androgynes*,
Men-VVomen; which if it be
in the Bodie, *Augustine* ^c calls
Monstrosa hominum genera; *Ci-
cero*, ^d *Fatale monstrum*; *Plinie*,
Portenta; *Linie* ^e, *Prodigia*; by
the ancient Romans drowned
in the Sea, as prodigious Predi-
ctions (so *Linie*, *Iulius* & *Obsequens*
and *Eutropius* ^h report) after-
wards held by the luxurious Po-
steritie in delicys; by the seuer
Laws

Lawes of Constantine, done to death, for abusing both Sexes; by the Ciuill and Canon Lawes incapable of Orders and Ecclesiasticall Promotion, of Rectorship in an Vniuersitie, of the Offices of a Iudge and Advocate; by the Iewish Lawes, obnoxious to diuers inconueniences; & subiected in * Florida (where there are store at this day) to all base Offices and sordid Drudgeries. But if this degenerate Monstrositie and portentuous Vanitie be in the Mind and voluntarie Conditions; it is farre worse, then that which Nature hath by necessitie imposed (a Grosse, rather then a Sinne) or that which villanous Art hath added in Eunuchs, violently cut-

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i Vid. Ban-
hin. de
Merm. l. i.
c. 37, 39, 40

* P. Pilgr.
l. 8. c. 7.

BEVA
TIB

11. 07
OF

ck 52

cutting virilitie from them. But too much of this first consideration in the Bodie, the Sex: for I wholly omit those Hermaphrodite Deuills, *Incubi* and *Succubi*, buried in Sodoms Lake, my Inke is not blacke ynough, my Penne abhorres their mention.

CHAP. LII.

Of Beautie, Comelineffe, Strength, and Youth.

BEAV-
TIE.

Pro. 31.
30.

Beautie followes, a more beautifull and pleasing subiect; the best bodily good thing, if the Eye may be Iudge. But * *Fauour* is deceitfull, and *Beautie* is Vanitie.

said

saide a beautifull VVoman. And how many Soules had beene fairer, if faire Bodies had not forle-ly exposed them to Temptation, Lust, Vanitie? This Beautie, in the furthest Extent, comprehendeth amiable Colour, proportionable Symmetrie, & goodly Stature. The first is but Colour, and therefore but Vanitie. How many Colours are there of Birds, Flies, VVormes, Flowers, Gemmes, other things both naturall and artificiall (that I mount not to the heauenly Bodies) exceeding, beyond all comparison, the most beautifull of Men? So lightly doth God seeme to regard Colour, that he hath suffered Nature to be (if I may so speake) luxuriant and

Lk. 52

prodigall to the basest of Creatures in this kind. A shame then it is for Man to glorie in that, wherein he is excelled by the Grasse hee treads on; the Creeping things, that annoy him; the venomous Wormes and Serpents, which hee abhorres; to boast of Colour, that is changeable with euery passion of Minde, with euery sicknesse of Body, with euery succession of Age, with euery alteration and vicissitude of Fortune: to grow prowd of that, which decays as Man ripens; sweet in Child-hood, louely in Youth, in Men composed to Grauitie, mixed with some Souldioriy * terribleness; in elder Men, to Seueritie, and awfull Re-

* Arist.

Rhet. 3.

μετὰ φασα-

ρίστητος.

Reuerence; in All, it is but Colour, and therefore not Truth, Being, Substance; but Seeming, Lustre, Vanitie.

And what more is the Symmetrie & proportionable composition of the parts? Hath not euery Creature else his due Lineaments & conformable proportion, euery thing being proportionable in his kind? Adde hereunto Stature, a well-set Tallnesse; and haue you any more Dwarfes in goodnesse, more dis-proportioned, difformed in qualities of the Mind, then many of these well-composed Bodies? *Goliath, Saul, Absalom*, and his brother *Adoniah*, and many many others, haue in loathsome Pride, Enuie, Ambition, & other

Ch. 52

ougly Vices, tickled by the conceit of their Feature, beene as deformed in Conditions, as they were well-formed in Complexion and bodily Constitution.
A Gold Ring in a Swines Snout.

Strength

Plin. l. 7.
 c. 20.

But thou art strong! Are not the Whale, the Elephant, the Tygre, and other Creatures, farre stronger? Yet imagine, thou haddest the prodigious strength of *Iunius Valens*, that could vphold a Laden Cart all the time of the vnlading; and with one Hand could stay a VVaggon, the whole Teame drawing against him in vaine, or of *Salvius*, which would goe vp a Ladder with two hundred weight on his Feet, as many on his Hands, and foure hundred

dred on his Shoulders; or *Tri-*
tanus, whose whole Bodie was
cancelled with right and trans-
uerse Nerues, who with one
Finger conquered and brought
into the Campe vnarmed, the
Challenger of the Enemies; or
of that *Milo*, whom no Man
could stirre out of his Foo-
ting, no Man could bend a
Finger of his Hand; and that
withall, thou hadst that agilitie
and swiftnesse of *Philonides*, the
Foot-man of Great *Alexander*,
which in one day ranne from
Sicyon to Elis, an hundred and
fiftie myles: if that thou couldst
carrie the Crowne and Honour
at all the Olympian Games;
what is this to true Happinesse?
Are not those Champions, those

CR. 52

Games themselves, all those strong Men, and *Samson*, stronger then they all, vanished; to testifie, that Strength is Vanitie? Is not an Oake, a Cedar, and are not the strong Rockes infinitely stronger then the strongest Men? And haue not *Hercules* and *Samson* made themselves slaues to Women, notwithstanding their strength? How many are weakened by their strength, whiles endeavouring beyond it, they breake their backes, and proue themselves weake, to proue themselves strong? *Milo* could rend a Tree in sunder with his Armes; but his Hands were captiued in the returning Clift, and he left a prey, to be deuoured of Wolves. The My-
sterie

CR. 52

sterie of Samson I mention not, who pulled the House on himselfe, with his enemies. Who commonly are weaker in the strongest part of Man, the Minde, then these Giants and Monsters of bodily strength? But which of them is strong enough to wrestle with Vices, with Passions, with Sicknesse, with Death? So vaine a thing is Strength at the best state.

Youth is flitting, the wisest hath said it, *Child-hood and Youth are Vanitie. Reioyce, O young Man, in thy youth, and let thine heart cheere thee in the dayes of thy youth; they are but a few dayes; and know also, that for all these things God will bring thee to iudgement. And if thou remember not thy*

Youth.

Eccl. ii.
10, 9.

CR 53

Creatour in the dayes of thy Youth, that is, if thou forgettest not thy Youthfull Vanities; the *Ancient of Dayes*, may forget thee for euer.

CHAP. LIII.

Of Health, Pleasure, Libertie.

Health:

NOr can bodily *Health* be exempted from Vanitie. Nay, how is it an *Exempt*, (as wee say) and a peculiar vnto Vanitie? *Si non perimus, perimus*. The Crosse way is the high way to Heauen, and a healthfull body commonly causeth a sickly, pining, starued soule. It is indeed a great blessing in such a World of Diseases not to bee

dis-

Ch. 53

diseased: but where other sicknesse failes, the want of sicknes breeds a wanton sicknesse, wee surfeit of fulnesse: Yea, what are all sicknesse but the effects of abused Health? Health like *Dinah*, * hath gone abroad to see the Daughters of the Land, curiously affected to Varietie; and gets a clap, shee returns a Woman that went forth a Mayde: Luxurie rauisheth her, and begets the Gowt, Palsie, or other Diseases: sometimes Bookishnesse commits this sinne vnwarily, and seeking to fill the curious Braine, fills it and the whole Bodie with Crudities, Rheumes and other Maladies, that now the Scholer had need bee Bookish againe, and studie how to ridde

* Gen. 34.

CA. 53

ridde his house of this Night-workes multiplyed, mis-begotten frie. And if Health were so excellent a thing (and yet without it, what worldly thing is excellent?) happie, thrice happie are the Beasts, Fishes, Fowles, that either are neuer sicke, or haue reason (which our reasonable soules haue not) how to cure their Diseases: whereas how many Men may take vp *Adrians* speech, losing their life in the Phisicians hands, where they seeke to lengthen it? VWhether men haue Health in want of Diseases; this is but a priuation and therefore nothing, and Vanitie; or whether they haue also vse of their Health in bodily imployments, this euen by the

the vling weares, is subiect to priuation and therefore Vanity. Euery man therefore notwithstanding *this best estate, is Vanitie.*

O, but what say you to Bodily Pleasure? I say with *Tully, Vox pecudum videtur esse, non hominum,* to challenge the name of good, to that which in his Conscience, though corrupt, and before the VWorld, though almost dead and buried in sinne, heares so ill, and makes her Followers (a-shamed of their Masters) attend her like a Courtezan in the dark, not like a Wife openly acknowledged, which wicked men enjoy; the contrary whereof is called Sobrietic, Temperance, Continence, with other names of Goodnesse. ^a *Righteousnesse*
and

Pleasure.

Parad. 1.

a PE 85, 112.

R. 53
b Ro. 14. 11

c Pro. 15. 15

d Pl. 16. vlt.

e 1. Pet. 1. 8

f Sen. Ep. 73

and Peace haue kissed each other:
and the Kingdome ^b of God is
Righteousnesse, Peace, and Ioy in
the Holy Ghost: A ^c good Consci-
ence is a continuall Feast, those are
true and solid Pleasures; the first-
fruits of the Ioyes ^d at Gods right
hand and Pleasures for euermore.
Euen these also are Ioyes ^e un-
speakeable and glorious. Seneca
could ^f say of these Pleasures
of the Bodie, Non implent pectus,
sed frontem remittunt. Leues sunt,
leues, nisi tu forte iudicas eum gau-
dere qui ridet. Animus debet esse
alacer: mihi crede, res seuera est ve-
rum gaudium. And who, indeed,
can think that God hath erected
this Body, & lifted vp the coun-
tenance to the Heauē, that Man
should wallow like a Swine (nay
farre

hure short must *Epicurus* him-
 selfe come of a Swine) in bru-
 tish Lusts, in sensuall Pleasures?
 And haue we therefore a Soule
 after the Image of God, that we
 may turne worse then the De-
 uill, and subiect the powers of
 Reason to Appetite and brutish
 Sensualitie? Is the *esse* and *viuere*,
 of a Man, nothing but *esse* and *bi-*
here? and is not Man, such a Man,
 altogether Vanitie?

Vp *Monfieur Belly*, mount the
 Towre, and bee the Throne.
 Dwell no longer in Obscuritie,
 in the Centre of this Earth: It is
 Coronation Day of Ladie Plea-
 sure; shew now thy goodly
 Paunch, couer not that which
 my Pen shames to discouer; bee
 thou (the head of Pleasure) the
 Bo-

Ch. 53

The Sibarites banished
Cockes,
Smiths,
&c. for
their vn-
quiet
Neigh-
borhood.

Bodies head too, and crowne
thy selfe with Iuy: Downe *Head*
and hide thy Face, not with
ruddie Blush, or a Mourning
Blacke, but a gastly, desperate
Palenesse; let thy Braines turne
into Guts, thy Mouth into Pore
Exquiline; Eyes, Eares, and o-
ther Noble Senses, muster your
selues to do Dame Pleasure your
best Pandar-Seruiice; and thou
braue *Heart*, bee Mediatour for
this Change of State and Go-
uernment; melt thy selfe in
Lusts, evaporate thy selfe in
Sighes, and let all this be called
Loue, for the loucly *Bellyes* sake.
And thou *SOVLE*, dye a stink-
ing Death, lest *Reason* or *Consci-
ence* controll this Sibarite quiet-
nesse like vnseasonable Cockes,

or

BR. 53

or Hammer Workmen; drowne
thy selfe in Vrine, or choke thy
selfe in worse then muddie Ex-
crements, that at the Posterne
thou maist be transmitted to ob-
scure Funerals: Or, if thou wilt
save thy Conscience, and giue Rea-
son some *Cerberian* Morfell to
muzzle him, remaine still; bee
thou Great *Alexander*, but let
thy *Thais* command thy Com-
mands, that all this better
then *Persopolis*, the whole Cor-
poreall Citie, may by a worse
then *Macedonian* fire bee burnt
to Hell. Pleasure is like **Laban*:
in the first thoughts, it speakes
faire, as he to *Iacob*, till thou be-
come Seruant: then giues blear-
eyed *Leah*, for *Rachels* promised
beautie; after that, *changeth thy*
wages

* Gen. 29.

♣ 30.

♣ 31.

CR. 53

wages tennet times ; and alway
parting prooves a Persecution
whose furie God alone can
uert. O Vanitie, that Pleasure
should bee in Nomination
the Crown of this Microcosme
that that which in any act is so
short, or if any object prostitute
it selfe to longer or oftner use,
growes distastefull and wearisome ;
which alwayes leaves
Paine her long-raigning Successor,
as it was her miserable Viceroy
before ; should find all the
Tribes to conspire with this
Absalom, against David.

* Liberty


As for Libertie, * without
which, Health is Imprisonment,
Youth is Age, Strength is an
Eliphât in a Cage; without which,
all Greatnesse is seruile, this may
bee

CR. 54

be reckoned vnto Pleasure as a
bodily affect, her Companion:
but how much are the wilde
Beasts and Fowles of the Aire
freer? Yea, the Vagabond and
Roguish Vagrant is the freest
of Men, and withall the vilest.
Many thinke themselues Free,
and are Slaues to others, to their
owne Passions. Libertie vnfan-
ctified is Licentiousnesse, slaue-
rie to Vice, to Hell.

CHAP. LIIII.

Of Long Life.

ONG LIFE is the last
of the Bodies Goods:
let mee not slander
it, one of the greatest evils
LI some-

Chr. 54

sometimes that happens to the bodie. To liue to see thy Fame and Credit buried; or thy Wife a Strumpet; or thy Children Morsels for Tiburne; or thy House fired; or Theeues violently robbing; or colours of Law cunningly seizing thine Estate; or Friends become Fiends; or many, or all of these: when thou out-liuest thy Libertie, thy Youth, thy Beautie, thy Pleasures, thy Health; and now verie Age will not let thine Eyes see thy Miseries, through miserable Blindnesse; hath also locked vp thine Eares; will not suffer thee to take Meate without thy Keeper; vncouers thy House to continuall Droppings, hath set so many Sergeants as thou hast

Dis-

Ch. 54

Diseases, to keepe thee forth-
comming for the Sessions of
Death; no Baile nor Mainprize
may be taken; and thou art sure
the Sentence will passe against
thee; yea, thou dyest a million
of Deaths in the expectation of
one; and (if feare of Hell affright
not, which yet Impatience bids
thee aduventure) wouldst gladly
dye that one, to be ridde of this
million. Is this that thou callest
Life, Long Life? who will long
for this, not long to be rid of it?
when his Seruice is done to the
World, to himselfe; scarce hath
he Braine or bodily Members,
for God or Man; is like a Wea-
therbeaten broken Cotage, in
the midst of a hard Winter; the
Philicians Creature, his Seruants

L 1 2

Ser-

C.R. 54

Seruant, his Friends trouble, is turned Child againe, and returning into his Mothers lap, the belly of the Graue. Loc, here this last of bodily good things, this last and past the best state of Man. Long Life cannot be had without Age, nor Age ordinarily without Miseries.

2.Sa.19.35

But imagine the best Age, that *Tully de Senectute*, could imagine, or some *Utopia* represent rather then present you: let him not bee *Barzillai*, that confesseth at foure-score, being not able to discerne betweene good and euill, to taste what hee eateth or drinkes, or to heare the voyce of Singers, and that he is a burthen to his best Friends; but as fresh as *Moses*, who at sixe-score had

his naturall force abated; or Noah, that out-liued the World so many Cēturies; or Methushelah, that was the longest liuer of all: yet are they not all dead? and how much longer is it since Methushelah dyed, then Methushelah liued? Doth not Age multiply and increase thy sinne, & therefore thy Vanitie? Doth not the Epithete, the very Name of Long Life, argue that Life is not long, and that this is but a *respectiue speech*, a meere Relation, neere to nothing, and Vanitie? Thy Long Life is nothing but that Life which is longer a dying, a Candle longer in burning; no Starre that alway continues; and how much longer thou hast liued, so much lesse is

OR 54

Psal. 90.

* Plant.

behind, and all the past is past, hath left nothing but Vanitie, as a *Tale that is told*; all that is to come is vncertaintie; neither can thy Life bee said how long it is, till it now is not long, or not at all; till others haue had their longing, and doe succede in that Inheritance; wherein how soone, and others shall succeed them? This is thy supposed Glorie. *Miserum est quod gloriari verbum est pessimum, habuisse et non habere.* Doubtles, the longer liuer enioyes, or possesseth rather, nay, is possessed of the longer Vanitie. And thus the Bodies seuen wise Masters, or found Masters in the Schoole of Vanitie; no Proficients here, cannot obtaine the lowest De-

gree

ER. 54

gree in the Academie of Verity. And, indeed, Academies are the Marts for the Minds Marchandize; the Forts for Arts Artilleries, the Cities for the Soules Common-wealth; Courts for Reasons Tribunall; Palaces for the Spirits Royaltie; Schooles for Spirituall Contemplations; and Temples for ghostly Houses; where the Bodie is but Yeoman-Bedle, or an Officious Manciple, and executes servile inferiour Offices. But examine the *Heads of the Vniuersitie*, the best States of the Minde in all Arts whatsoever, and you shall find them Vanitie.

L 14

C HAP.

BR. 55

CHAP. LV.

The Minds best state considered first, in Arts illiberall, Handicrafts, Merchandize, Husbandry, and Souldiourie.

LET vs first take view of illiberall Arts ; and we shall find them in Townes-men to Scholers , enuious, enuious, dissembling, yet necessarie : both such, as can neither liue well together, nor asunder. The Merchants commonly proue Merchants indeed ; making their Arts, *arts*, that is, Fraudes : the common Traders are commonly Traditours of the common Good for priuate Gaine ; their Crafts are,

in

in their practice, Craftinesse; their *Mysteries, Mysteries of Iniquitie*. Now for *Demetrius*, with the *Workemen of Hand-Occupations*, whose Hearts are in their Hands, as the Others in their Tongues; these are more servile, and vsually Drudges to the *Shop-Merchant*, as he to the *Ship-Merchant*. Thus the *Haberdaasher* of Hats (the *Shop-Merchant*) hath vnder him the poorer *Cappers, Diets, Trimmers, Felt-makers, & Band-makers*, all sub-diuided into diuers Trades, few of them thriving; besides, the *Beuer-maker, Feather-dresser, &c.* The *Woollen Draper* hath belonging to him, the *Dier, Cottoner, Sherman, Fuller, Burler, Presser, Drawer. The Printer*

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Printer seemes to muster a great many vnder Him ; the Founder, Grauer, Cutter, Inke-man, Paper-man, Corrector, Compositors, Presse-men, and others: yet is he but Lieutenant to the Stationer, or Booke-seller ; who hires him as an Vnderling, and suckes out his sweetest Gainer ; getting more, with a Boy or two in his Shop, then the Printer with his House full of Workmen. To the Stationers are also subiect, the Binder, Claspe-man, and I know not what other Frie. I must not mention, nor beleecue, that Authors are either so base, to hire, or to be hired by them ; for their Arts are liberall ; and I would an eighth liberall Art were not necessarie to Scholars,

lers, in a holier vnholier Busi-
nesse. But it may be said of
Sellers in all kind of greater
Trades, which haue vnder them,
as the Lords, their Customarie
Tenants and Coppy-holders,
these poorer Artificers; which
alway haue the greatest Labor,
often more Wit, not seldome
more Honestie, and for the most
part, more Pouertie; one smooth
Tongue being worth manie
Hands, made rough and hard
with paines. This also is Vani-
tie. And what else is euerie
Merchant, euen from the Ped-
lar to the Prince (a thing not
vnusuall in some Countreyes)
seeing all professe to attend and
intend Gaine? And these both,
together with the Husbandman,
are

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Arist. Pol.
l. 7. c. 9.
CR. 55

are by the Prince of Philo-
 sopers excluded his Citie and
 well-gouerned Politie, as not
 iust Citizens, not minding the
 publike, but their owne priuate
 and therefore lesse question
 shall here be made of them.
 For who sees not, that if bodily
 good things attaine not Happi-
 nesse, free not from Vanitie;
 that these which minde, and
 professe to minde nothing but
 bodily Goods, must vanish to-
 gether with them?

And although *Aristotle* ad-
 mits Souldiors into his Citie;
 yet who commonly destroy Ci-
 ties, Kingdomes, Empires,
 Worlds of Men, but Souldi-
 ours? Let no Man take me for
 a Cinike, taxe mee for taxing,
 or

or traduce me as a Traducer of
Souldioury, Nobilitie, Merchandize,
Scholarship, or any state of
Men; if I did not honour as the
best States, those which I so sharply
censure, I should swarue from
my Text: only I hunt and persecute
Vanie in these *best states*,
which (as is said) like a shadow,
followes those bodies most,
which are most conspicuous &
enjoy the brightest Sun-shine.
Some haue indeede set their
wits on the Tenters, and made
holes in themselves, whiles
they would find holes in others,
expressing a great deale of Vanie,
to make euery thing Vanie.
But let euery Reader know,
that I vent not here superfluities
and supersubtleties of wit, nor
seeke

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seeke to belch, disgorge, and vomit mine owne indigested crudities on other men; but seeke seriously in the *Ballance of the Sanctuarie* to weigh that, which no other scales can poize, the *Vanitie of all men*, notwithstanding their dazling splendor and seeming *best state*, which my Text mentions. Where might I more fitly insert this Apologie, then when I speake of *Souldiours*? for from whom might I sooner feare blowes & woundes? Let *David* bee honoured, & *Ioshua*, and *Macchabeus*, & *Constantine*, and other diuine Worthies for their Holy inuasiue or defensiue Warres; let all basenesse be imputed to our effeminate Rorers, that (but for the Lye, the Pot,

Pot, or the Drab) know no way
to evaporate their fuming su-
perfluitie of Spirit; nor lesse to
those that prefer a Cowards skin
and a little base bloud to their
Countries safetie, their Princes
Honour, their Religions Glo-
ry. But when I reade that the V-
niuersall Deluge was sent to
wash away Bloud, because *the*
Earth was filled with violence;
that *Nimrod*, to erect a Tyran-
nie, *was a mightie Hunter*, not of
Beasts, but Men; that those
renowned Monarchies were
founded on Sinkes of Humane
Bloud; that Lawes, Learning,
Libertie, Honestie, Religion,
Humanitie, Life, haue but slip-
perie footing in the bloudie
Field; where seeming Man-
hood

Gen. 6. 13.
& 10. 9.

CR. 55

Virgil.
Georg. I.

Lucan.

hood is prized aboue man
Men ; where the issue makes
the cause good or euill, *Quippe*
vbi fas versum atq; nefas, tot bel-
per orbem, Tam multa scelerum
facies ; where voluntarie aduen-
turing Souldiors are sold your,
or any Mans else, that will give
better pay, readie for the vnfold
vncertaine pay of a few solid
Coynes, to maintaine any Prin-
ces or States Iniuries with their
Bloud : when I looke vpon the
Iniustice and Vices, which are
the Baggage of the Campe in
the most vertuous and iust
Warres ; I am of his mind, that
said (onely I except, where God
by grace excepteth) *Nulla fides*
pietasq; viri qui castra sequuntur.
Souldiors (if they fight not the
Lords

Lords Quarrels against their
impotent Passions, in potent
successe; if they ouercome not
themselues, as well as their
Enemies) *are altogether Vanitie*;
that I mention not vniust
Warres, where the Dragon and
these his Bands fight against
Michael, against Humanitie, Pi-
etie, Diuinitie; and for Hell, a-
gainst Earth and Heauen.

CHAP. LVI.

*Of Science; the Liberall Sciences
deliuer not from Vanitie.*

I*Nter arma silent Musa;*
the terror of these Soul-
diers hath with-held vs
from the Muses liberall enter-
M m tainment,

CR. 56

tainment, in view of liberall Sciences. Science indeed is Man peculiar, *Hoc proprium hominis bonum, hoc vnum contigit immortale mortali*: I should shew my selfe a vaine Man, if I should implead Science of Vanitie, specially my inscience being such, as euery *Sciolus* and Smatterer would (as *Haniball* accused *Phormio's* Dotage, for mis-spending his Rhetorike on the Office of a Generall, in his presence) blame me for talking of Learning, and thinke me like the Foxe, which said, the Grapes (which he had reached at all day in vaine) were sowre; or that other, which hauing no Tayle would in a Congregation perswade all Foxes to deprive themselves

selves

selues of such vnprofitable Bur-
thens. But pardon the Blinde
Mans boldnesse, you Pharisai-
call Seers, and remember him
which came into the World for
Iudgement, that they which see not,
might see, and that they which see,
might be made blinde. I know,
that as much as Science is mag-
nified, yet One * hath written
a large Booke *De vanitate Scien-
tiarum*. Perhaps you will say,
that he is an *Agrippa*, according
to his Name ; that sends his
heeles into the World, to spurne
and sprawle, before he hath put
forth his head, to looke on it.
But what say yee then to *Salomon* ;
wise and learned *Salomon*,
penitent and religious *Salomon*,
Salomon the Preacher, which in

CR 56

to 9.39.

* Corn. A-
grip. de Va-
nit. Sci.

Ch. 56

Eccl. 1. ult.

his *best state* wrote a Booke, a Booke of Scripture, wherein (as all other things, Worldly and Humane) he taxeth Science of Vanitie. And this is the last summe of his first Chapter; *In much Wisdome is much Griefe, and he that increaseth Knowledge, increaseth Sorrow.*

Gen. 3.

The first Knowledge which Man learned by his owne Industrie, was the *Knowledge of Good and Euill*: that he which was created Good, and a complete Scholer; by curiositie of Science, knew himselfe Euill, Naked, Vanitie. The best Arts were inuented in *Caine's* world Posteritie. Neither were the Babylonians, Chaldeans, Egyptians, Magi, Tyrians, and other

other Nations, Masters of Arts
to the rest of the World, euer
celebrated for Sanctitie : And
in after-Ages, a Heathen Man
is in the New Testament ex-
pressed by the Name of *Gra-*
cian, who hath beene liberall
(the verie Names testifie) of
all our Liberall Arts, to these
VWesterne Parts.

Grammar teacheth proprie-
tie of VVords, as the Limbes
and Lineaments of our Speech;
Rhetorike giues life and moti-
on to those Limbes; *Logike*
addes as it were a reasonable
Soule, teacheth to reason with
Reason.

But these three Worthies of Li-
berall Sciences, are but Tongue-
Worthies, are all Feminine;
M m 3 their

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* Sen. ep.
88.* See store
of these
Trifles in
A. Gell.
l. 14. c. 5.

their worth is in the Tongue;
Diligentiùs sciunt loqui quàm uere. And how imperfect are
 they there too? *Didymus* * the
 Grammarian writ foure thou-
 sand Volumes; a miserable Man,
 if hee had beene enioyned to
 reade so many, so superfluous.
 No Grammarian can tell me the
 first Letters; nay, no Language
 abides the same, but vanissheth
 and altereth with the Speakers.
 I adde, Grammar in each Lan-
 guage begins to be, when the
 Language cealet & vanissheth;
 and all Languages and Gram-
 mars lead vs to Babel, the Tow-
 er of Languages Confusion.
 No vainer Vanitie vnder Hea-
 uen, then to spend studie, which
 was *Homers* Birth-place*, who

The Historie of Man.

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was the true Mother of *Aeneas*; whether *Sappho* were a common Prostitute; how long it was betwixt *Homer* & *Orpheus*; whether *Virgil* should not be written *Vergil*; whether it be *Ayellius*, or *Anlus Gellius*; and such other Monsters of Learning, which our Critikes obtrude on the World, like Braine-borne *Minerva's*. What a deale of studie, in weighing quantities of Syllables, not the qualities of Life? in searching, not the truth of Wisdome, but the fabulous Narrations & Mythologies of the Poets; where the brutish Lusts of Heathen Gods, breeding at once Impietie and Impuritie; and the Vices of wicked Men, are expressed in best

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22. 20

M m 4

fea-

22. 2. 2.
Ch. 56

feature of termes, which some
seuerer Censor may deeme as
edifying to weaker Youth, as
lasciuious Pictures, Rudiments
of Bawdrie: sure I am, at the
best, in vnsanctified Men, they
are but *Docta nugæ*, and teach
Magno conatu nugæ. Some time
to be this way spent, for refor-
ming the Wit, and Language,
I dis-allow not, to Sobriety;
but to be drunken with this
sweet Wine, to dwell in these
Studies, is with too much *Learn-*
ing to make a Man madde; in
Insaniens sapientia, insanire con-
ratione; alway to be a Child;
to make a Recreation, an Oc-
cupation (like idle Gamester)
and to make a Fable of himselfe;
alway to be acting the Foole,
the

Horat. Ter.

the Humorist; a meere Scholer,
meere Vanitie.

Rhetoricke is yet worse,
(when Grace preuents not) it
is a swelling Poyson, it climbs
into Pulpits, Tribunalls, The-
aters, to proue a publike Pe-
stilence; it knowes the Arts of
Adulation, of Hypocrisie, of
malicious Slaundering, of Æ-
quiuocations; of all sorts of
luggling, and Lying; it makes
Men see with others Eyes,
with strange Glasses; which
make things seeme bigger, or
lesse, or double, or not at all;
it is Master of Mens furious
Passions, and leades them
(so Hercules was pictured) by
the Eare (as Beare-wards their
Beares, by the ringed Snowts) to
any

CR 56
12. 10.

CR 56

any Outrage. Therefore
 Plato banish Orators and Poets
 together out of his Common-
 wealth. *Tertullus* against *Pau-*
lus is bitterly eloquent; *Cicero*
 against *Antonie* is fruitlessly bi-
 ter; vnlesse this be the fruit
 which follows these swelling
 Rhetoricians; that they are
 brewers of Sedition & Schisme
 in the Church and Common-
 wealth.

Logike doth lesse harme, be-
 cause it contains it selfe in
 Schooles; and there, instead of
 a refined Man, if it selfe be not
 refined, glues a Changeling,
 iangling Sophister. These,
 I confesse, are the faults of Men,
 not of the Arts; and so my Text
 proclaimes the vanitie of every
 Man.

Man; from which, meere Art nothing exempts him.

The *Arithmetician* accompts Numbers, Fractions, Rules of Three, of Societie, *Par & Impar*, Proportion: some also adde Magicall Superstitions, but knowes not how to number his dayes, to apply his heart to *Wisdom*; and therefore must needs summe vp Folly and Vanitie.

The *Musician* talkes of Concord, Concent, and Harmonie, and is still in Discord with God and Goodnesse. His members are out of tune, *Instruments* to *Vnrighteousnesse*; his Soule playes alway, neuer makes good Musike. Can that be good, for which Men haue beene worse esteemed by the best? *Antiochus*,
Nero,

CA. 56

Nero, Sempronia, others, haue
beene blamed, for too much
studie herein.

And is not hee a very Point,
and Line, and Superficiall Man,
that dwels in Geometry, and lo-
seth himselfe in *quadratura circuli*.
The Astronomer climbs in his
conceit to the Starres, and mea-
sures the Heauens; but keepe
no Measure in his Life, & there-
fore falls downe to Hell. And
how vaine is that Arte, which
from hence falls to calculate
Fortunes, and Astrological *Pre-
dictions, all the World is wit-
nesse.

* See my
Pilg./J.
2.

But none of these do so much
as teach Vertue, (they leaue it to
Philosophie) I haue been lauish
beyond my purpose, to these
Arts

BR. 56

Arts termed Liberall: to which a Man must not bee too liberall of Himselfe, of his Studies, lest much feeding proue Gluttonie (even in good Food) and cause a Surfeit; too much of this Castalian Liquor, these Hot Waters of the *Muses* Well, make drunken. *Seneca* deuides all Arts, into *Vulgar* (of Artificers) *Ludicrous* (for Sport) *Liberales* (as these which hee cals *Pueriles*) & *liberae*. Of these, he saith, *Didicisse debemus, non discere. Sola liberales sunt Artes, imo (vt verius dicam) liberae, quibus cura virtus est; unum studium verè liberale est quod liberum facit. Ista liberalium consecratio molestos, verbosos, intemperatius, sibi placentes facit; & ideo non discentes necessaria, quia supernacua didicerunt.*

C H A P.

Sen. Epist.
88. &c.

BR. 57

CHAP. LVII.

*The diuersified Sects and Vanities
of Philosophers, with more
speciall view of PLATO, ARIS-
TOTLE, & POTAMO-
Sectlesse Sect.*

* Sen.

Clem.
Strom. I.* Macro-
bius. Satyr. 7. 5.

THat * Art is truly liberal
which deliuereth from
Vice: but good Seneca.
What is that? thy Philosophie
euen as much as it secured thee
from thy Scholler Nero. This, in-
deed, is the Mistresse, saith *Clement
Alexandrinus*, of the Libera-
Arts; the Art * of Arts, and Sci-
ence of Sciences. The Ionian
Ancientest Philosophers, the
Chaldeans, Egyptian Priests,
and Magi were Masters of Su-
per-

perdition, Idolatry and curious
Artes; the Indian Gymnoso-
phists, were impudent unnatu-
rall Beasts, offering violence to
Nature in nakednesse, and strict
absurd Niceties, wherein they
are followed to this day by the
Bramenes, Iogues, and others; ra-
ther killing Men then Beasts, &
some of them hauing Hospitals
for Beasts and Birds, and seuerer
Canons to auoyde killing of
Eles, Flyes, Lice, then Vaine-
glorie and Vanitie of Supersti-
tion.

Pythagoras went far to learne
this foolish Metempsychosis;
and Pyrrho to put off that sense
which Beasts haue, esteeming
nothing to bee this rather then
that, and not so much as to turn
out

Ch. 57

See my
Pilgrims.

Diog. La-
ert. lib. 9.

CR. 57

Lucian.
Comm.
Philos.

out of the way when a Car came; the Drunkards confessed case of Drunkenness. More tolerable were the Cynic Dogges, which had their Sense (and Sense too of great Feels, like our late Fryers) barking at all Men, at all Arts; themselves as bad, and withall, more impudent.

Socrates (the Oracles Wiseman) knew nothing but the one thing, that hee knew nothing. Anaxarchus knew not so much: the Pyrrhonists Learning was, that there was no Learning, no Honestie, or Virtue in manners; no true being in substances; no danger in occurrences: how else could he have met with such Phantasticalities

The

BR 57

The Academikes wearied themselves in Mazes and continuall Labyrinths, being like bad Lawyers, feed on both sides: Carneades this day would maintaine, and next day ouerthrow all Verities, like a Cloud before the Sun were his Orations, to darken Truth.

The Stoikes were stockes and unnaturall, full of absurd Paradoxes: I cannot iniurie them (this is one of them) whatsoever I say. Zeno was their Author, an inuenter not of things, but noueltie in words, if ye beleeue Tully; a thorny Sect, which pull from the Bryers, and lay bare the bones, whose Interrogatories are as it were prickles and stings, and the Professours

*Cic. de Fin.
3. & 4.
Tuf. 5.*

CR. 57

censured long since, Merchants
of Trifles, Masters of Words, Mas-
ters of strange Opinions, which in
taste seeme pleasant, but in deeper
Draughts distastefull; admirable
Magnifico's, at the first appea-
rance, vanishing in the end to
Mountaines Mouse-birth; delu-
ering Riddles rather then Sen-
tences; and common Men in
Giants Armour, or like *Semina-*
mis Oxe-Hide Elephants; sen-
tentious Mountebankes, begin-
ning with admiration and won-
der, ending (after some nice
Cobweb distinctions) in a smile
or scorne. Their *Wise-mans* *Apa-*
thie, Ignorance or Opinion of no-
thing, all sufficiency; that beeing
is Rich, only Free, Wise, a King,
Faire, Noble, a Magistrate, Prætor,
Judge,

Judge, Logician, Orator, Poet, Priest,
Learned, and (will you enuie
him?) Workeman, Botcher, Sow-
ter, neuer iniuried, drunken, madde,
(I thinke but once and alway)
that he is like to God, that offences
are equall, that a Wise-man must
not shew Mercie, not forgine, may
kill himselfe: I must needs confine
to Bridewell for their Idlencesse, or
Bethlem the Hospitall of mad-
Men, at least to the Lazaretto of
Vantie. Some of these (*Simia*
quàm similia turpissima bestia no-
bis?) as Apes are like Men, in
candid Exposition agree with
Christian Truth, but they saw
these Opinions as farre off (*Men*
walking like Trees) and not
knowing originall sinne, nor Re-
demption by Christ, whele the

Vid. Lips.
Manuduct.
ad St. Phil. 3

Ennius.

*Lac. de opif.
D. cap. 6.*

MICROCOSMVS, or,

Conceit with Giddinesse, nor
stablish it with sound Reason.
And how many of these are more
Prodigies & Portentuous Mon-
sters? As for the Epicures, I will
not bemyre my Pen in rouzing
those Swine out of the myre; I
will say with *Lactantius*, I feare
to be censured of no lesse Van-
tie, to refute such Monsters of
Vanitie. To recite, is to refute
them.

Aristotle and *Plato* may terri-
fie me, and I confesse them all
Souldiers; but *Goliath* of *Gath* is
an vncircumcised Philistim, and
though he seeme better armed,
yet with a Sling and a Stone
may these Giants be slaine. Let
Aristotle be admired for his Wis-
dome, *Varic* of Knowledge,
and

and let *Auerroes* runne madde in
Extasie, and call him *the Miracle*
of Man; the Rule and Exemplar of
Nature, to shew the vtmost Hu-
mane Perfection; his Understand-
ing the end of Humane Under-
standing, given vs by Diuine Proui-
dence, that wee may know what soe-
uer may be knowne; yet what doth
Aristotle teach of God? of Mans
corrupt Nature? of recouerie
from it? of Humane Happinesse
and Eternitie? Who growes
more Holy, more Diuine, by
his Informations? Nay, what
hath more mangled Diuinitie,
then *Aristotelean* Mixture (as in
the Schoolemen) like *Linsey Wol-*
sey Garments, *Misselen* Cornefields,
and ploughing with an Oxe and an
Asse, which *Moses* * prohibited?

ER 57

Auer. in
proem.
Phys. et 3.
de anima.

* *Deut. 22.*
9, 10, 11.

N n 3 There-

PR. 57

Ter. de An.

c. 6. Hier. ad

her. 2. 19.

Naz. de

Theos. Or. 1.

Eus. de prep.

lib. 5.

Lactant.

lib. 1. 5.

* Aug. de

C. Del. 1. 14.

Therefore haue the Fathers ex-
 xed him, *Tertullian* for his *minu-*
loquium, and subtleties in *Que-*
stions, *Hierome* for his *versu-*
 and many other for his artific-
 al intanglings, which may make
 a Man lose himselfe in a *Laby-*
rinth of Nature, but not once
 leuate the minde to the Author
 and Renewer of Nature.

Plato is indeede termed *De-*
uine, and *Moses* *Atticissans*, and
 reckoned among the *Demi-*
gods; * and before those *Idols*
 iustly by *Saint Augustine* prefer-
 red; he seemes also to haue bor-
 rowed many things out of *hol-*
Writ, and is the neereſt to *Chri-*
stian Truth. But *Egypt* (whence
 hee borrowed his *Philosophie*)
 was neere the *Holy Land*, yet

CR. 57

unneighbourly Neighbour; *Agrippa* almost a Christian, that is, not a Christian; and how many Platonikes haue beene Persecutors of Christians? of Christiannitie? Durst *Plato*, for feare of *Socrates* his potion, plainly publish and maintaine what hee thought of God? did hee not communicate in their Idolatries? or could hee know any thing of Christ, which is the *Wisdom of God*? Were not all the Philosophers inuolued in Heathen Idolatries, and Rites equally ridiculous against Philosophie, and impious against Diuinitie?

Chrys.
hom. 7. in
1. Cor. 2.

A better course was that of *Potamon Alexandrinus*, which was Author of the *Electine Sect*,
Nn 4 which

D. Laer. l. 1.

CR. 57

which chooseth out of all Sects that which is best. For what otherwise is any Sect, but Faction, Conspiracie against the Common-Weale of Reason, an innumerable Monopolie, addicting to a priuate Name, mancipating Mans selfe (Reasons Free-man) to this or that Family? But what can any Man elect in a wilde Vine, but wilde Grapes? Can any Man gather good *Fruits of Trees? Figges of Bryers?* The Fruits, indeed, of wilde Vines, of Bryers, of Weedes, are good for somthing: the Phisicians can vse them for Medicine, which for ordinary Food were Poison.

In a word, if wee reckon the seuerall Opinions of Philosophers, what will they be, but so many

many iarring Strings or Instruments? Nay, if any would haue one most expresse Map of Humane Vanitie, let him reade *Plutarch de Placitis*, or *Laertius, de vitis, Philosophorum*, and hee shall haue Vanitie in varietie.

CR. 58

CHAP. LVIII.

The abuse of other Philosophers to ancient Heresies, to Moderne Errours: the right vse of Philosophie.

THere are yet some other *Philosophers*, which may seeme more dangerous then the former, as accounted more Diuine; *Zoroaster, Trismegist, Iamblicus, Porphyrie, Proclus* and other magnified
Gran-

CR. 58

Grandes in some conceits. It is not my part to rake out of their Graues, Men so long dead. Only I maruell, whence and how, after so many many Centuries, the Workes of the two former should be as it were new borne againe into the World. I euer suspect these long Sleepers. But euen the Workes argue themselves borne out of due time, and before they were mature, by their inuolued Obscurities, as it were recalling the first Chaos; by their Opinions making way to many Heresies, euen those, which the Apostle, when he bids, Beware lest any man spoile you through Philosophie and vain deceit, instanceth about Angels, Will-worship, Touch not, Taste not,

a Col. 2.

not, Neglect of the Bodie, and o-
ther Shewes of Wisedome: but so
much worfe then meere Follies,
as the Deuil is then worst, when
transformed into an Angell of
Light. Whiles these haue good-
ly Diuine-seeming Sentences,
leauened with other Vanitie, the
Hooke and Baite are both swal-
lowed together. Hence haue we
some learned Christians, that
seeme to lothe their Manna, ^b and
long for those Leekes, Cucumbers,
Onyons, and Garlike of Egypt;
which doe not like Noble Mor-
ney, ^c (who like Benaiah, ^d slayes
Egyptian Superstition and In-
credulitie with the Weapon,
which by fine force hee hath
wrung from the Egyptian; and as
^e Dioxippus dealt with Histrion
the

CR. 58

b Num. 11

c Mor. de v.

C. R.

d 1. Chro.

11. 23.

e 2. Curt.

lib. 9.

Ch. 58

f See my
Pilgrimage. 4.
cap. 6.

the Macedonian, murthering him by his owne Weapons) but with such *slime in stead of Mortar* build vs a Babel, in stead of Ierusalem. Out of these Schooles, as out of the *Troian Horse*, proceeded those elder Heretikes, which taught two beginnings (of which *Zoroaster* ^f is the supposed beginner) the *Gnostikes*, *Marcites*, *Gerdonians*, *Marcionites*, *Manichees*: The *Seleucians*, *Hermians*, *Proclians*, *Hermogenians*, taught that the Matter of the World was Coeternall with God: that the Soule of Man is of the same Essence with God; the *Gnostikes*, *Priscilianists*, *Manichees*: and many such conceits we may find in *Epiphanius*, *Augustine*, and those Fathers or moderne Authours which haue writ-

written of and against those old Heretikes.

CP. 58

And yet doe we not see, that some make such strange Marriages, that the Children speake halfe Ashdod? Let them impute it in me to dulnesse, which conceiue nothing; I am afraid to be initiated in such Mysteries, ^h τὴν καθὺ τῷ Σατανᾷ; and dare not ⁱ ἡμεῖς οὐκ ἐσμὲν τὰς ὁδοῦ τῆς σοφίας, ἀλλὰ τῆς οὐσίας τοῦ σαρκεῖος. Where ^k is the Wife? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisedome of the World? Let no Man deceiue himselfe. If ^l any Man among you seemeth to be wise in this World, let him become a Foole, that he may be wise: For the Wisedome of this World is foolishnesse

g Neh. 13.
14.

h Apoc. 2.
24.
i Rom. 12.
3.
k 1. Cor. 1.
2.

l 1. Cor. 3.
18, 19, 20.

Ch. 58

m Mat. 16.
24.

n Io. 3. 3.

o I. Cor.
2. 14.p Rom. 1.
20.

nesse with God ; and the Lord knoweth the thoughts of the Wise, that they are vaine. Our Lord himselfe proclaymes, ^m If any will come after me (how many runne before him ?) let him denie himselfe : yea, tells a learned Pharise, a Great Master in Israel, that ⁿ Regeneration is necessarie, before a Man can see the Kingdome of God. Nicodemus knew not what Regeneration meant, nor did Hermes, which hath written of it ; and God graunt his Disciples may. The ^o Naturall Man receiveth not the things of the Spirit of God, for they are Foolishnesse vnto him ; neither can he know them, because they are spirituallly discerned. The inuisible things ^p of God, his eternall Power and

and God-head, they may know from the Creation: but they become vaine notwithstanding in their Imagination, and their foolish Heart is darkened; Professing themselves wise, they become fooles; and change the glory of the incorruptible God into an Image, &c.

The Ephesians were learned, even in curious Arts; whence came the Prouerbe, * *Ephesia Litera*: yet till their Conuersion to Christ, were ^q dead in Trespases and Sinnes, slaues to the Prince of the Power of the Aire, the spirit that now worketh in the children of disobedience; in the ^r Vanitie of their Mind, ^r *in vobis*, ha-ving their Vnderstanding darkened ^r *in vobis* being alienated from the life of God; were ^r with-
out

Ch. 58

* *Suidas.*

q Eph. 2.2.

r Eph. 4.
17.

r Eph. 2.12

Ch. 58

t Eph. 5. 8.

u Act. 19.

19.

Bud. de

Ass. l. 5.

x 1. Cor. 1.

14.

y Gen. 3.

See my
Pilgr. l. 5.

out Hope, without Christ, without God in the World; yea, were Darkenesse, as it were, in the abstract. And would God others would learne of those learned Ephesians, to burne their Bookes of Curious Arts, rather then trouble the World with them: That flame cost them ^u fiftie thousand pieces of Siluer; which ^{*} Budæus summes at five thousand Crownes.

The Schoole-men are deceiued, which interpret ^x *Homo Animalis*, of the *Sensitiue Faculties*, and Philosophie deceiued them. For where is *Heresie* seated? where *Infidelitie*, and doubt of Gods Truth (*Eues* ^y first particular sinne) but in the Mind it selfe, so highly extolled? There are

are Falsehoods, Vanities, euen
these of Philosophie, seated.
Chrysostome sayth, That this Na-
turall Man is ; *ὅτι οὐκ ἐστὶν, ὡς μέν ποτε*
ἡμετέρις τὸν νοῦν διὰ πνεύματος, ἀλλὰ μόνον τὸν
ἡμετέριον ἀνθρώπου οὐκ ἔχον, καὶ τὰς ἀνάγκας
ἡμετέρας ἐμὲν αἰσθάνομεθα. And the Na-
turall Man is by the Apostle op-
posed to the Spirituall, which
hath the super-naturall worke
of the Spirit, to rayse this cor-
rupt rotten Nature out of the
Graue of Sinne by Regenerati-
on; as S. Iude, *ἰσχυροὶ, πνεῦμα μὴ*
ἔχετε. Let Pelagians dote on
their Naturall Man; certaine it
is, Christ was crucified in the ve-
ritie of Humane Nature, to cure
the vanitie of it. His Death ar-
gues Ours; Nor needed the
Law from Sinai, nor Gospel from
O o Sion,

58

2 Iude 19.

ch. 58

* 1. Sam.
6. 19.

* Ex. 19. 13

Sion, had Nature beene sufficient: nor needed all this, but that Nature, by some Naturalists, hath beene too Mounte-bankly magnified; and Philosophers, with I know not what Rabble of Philistims, admitted into the *Lords Sanctuarie*, at least suffered to pry (and we with them, with their eyes) into the * *Arke*; which, euen for the Men of Bethshemesh was vnlawfull. The Israelites may not goe beyond their * *Bounds*; and shall Beasts be suffered to approach the *Mount of God*, and entermeddle with his secret Counsells? *Timeo Danaos vel dona ferentes*. I am afraid of Philosophers better sayings, except I see them circumsised, or at least haue some Scripture-stampe

Hampe for their approbation. And that you may see I am not zealous against Philosophicall Vanitie, nor icalous of Christian Veritie without cause, I haue here cursorily gathered a Nosegay out of some such Borderers Gardens, which haue framed of Both Worlds on such foundations, seeming to my vnderstanding thus to hold;

That the *first Matter* is a *Primordiall being, Vncreated, Infinite*, out of a part wherof God made the World: that the *Spirit moouing vpon the Waters, was*, I know not what, *Spiratio Passiua*, painted (Gay Diuinity!) like a *Dove moouing Circularly* (for that Circular Motion must be granted, or else you may find the * Ser-

* Mat. 10.
16.

Bk. 58

* Pl. 18.

pents Wisedome, without the
 Dones Simplicity) and for the
 shaddowes and darke conceits
 of Skaddow and Darkenesse, for
 * *tenebras locum suum*, I may fit-
 lyer apply a great deale, than
 the Author hath. Now what
 acquaintance they haue with
 the Deuill I know not, but they
 know much, that can tell vs that
 Demogorgon obseruing this
 vncreated Chaos, or Hyla, or
 first Matter, to be impregnated
 with Power, her Members as
 it were in Trauell; the Sonne
 of Demogorgon (became her
 Mid-wife) stretched forth his
 hand, pittying her griefe, to
 help her Trauell. At now con-
 curring with Power, Strife the
 first borne of Hyla, the potenti-
 all

all vnitie and seede of discord was brought into Act; who no sooner attracted those rayes of life from the Word or Demogorgon, but hee prooued Author of sedition, and Prince of Darkenesse (& ambitious of the first place) would admit no Superiour, drawing into his conspiracie his moist Companions which had leaped out of Hylas Gulfe together with him; but mounting vpwards, with one Thunder-stroke was cast from the *Formall World*, to the *Centre of the Materiall World*, together with those his Consorts. And immediately after his deiection, the *second Birth* of Hyla, *Natura bumida Uniuersalis* was propagated, which the Poets call *Pan*.

ER. 58

This is of the same Nature with the former; except in this, that the vncleanenesse, impuritie, and darkenesse thereof (why was not this done before?) are put off and layd aside, and made more obedient to the Creator, by vertue of the Diuine Rayes and Fulgor. To ascribe the cause of this euill to the Matter and Binarie number, being most imperfect, and the originall of Sedition & Discord; may by some of the Deuills Aduocates be alledged in extenuation of his offence. I am neither his friend so farre, nor so farre aduersarie to such Authors, as to examine or exaggerate that Doctrine, which euerie where layes the blame of *Euill* vpon this eternall

Mat.

CR 58

Matter, and euen in Vs deriues it
from our participation thereof.

But to proceed ; They let vs
see they haue acquaintance (I
enue it not) with the supernall
Legions, whereof they frame a
Trine Trinitie, playing the Em-
pyrean Harbengers, and assign-
ing three Orders of Angels to
each of their three-fold Orbes
therein : in the *Æthereall Hea-
uen*, and in the *Elementarie World*,
they haue obserued iust the same
Proportions. My Text calls them
Vaine ; but my selfe must rather
belecue them, then goe so farre
to receiue new Proiects & Plat-
formes. I am sure the Scripture
knowes no such Learning. Now
for Man himselfe, the *Spiraculum
vita*, which God breathed into

The Hie-
rarchie at-
tributed
to Dionys.
is forged
vnder his
name: see
Rainold
Confer. c. 8.
d. 2.

Gen. 1. 7.

CR. 58.

Adams Nosthrills, is (Dare you mistrust them?) an vn-created Light, intended by S. Iohn in the beginning of his Gospel, calling the WORD, the Life of Men, and Light of Darkenesse; that it is of Consanguinitie to God, as Man to his Ancestors; that this vn-created superiour Portion concurrith to the Constitution of the Soule, which is conflate of the Mind, Spirit, and Animall Soule, or Idolum. This Animall Soule is the Sensitive Soule, Daughter of Earth, and Mother of Evills: the Middle is as Prince Elector betwixt this and that higher, the Mind; and this is the true Act of God, and from his Essence; to which, if the Spirit cleave, it is transferred to God; if to the other, it becometh De-

Deuill. And thus is S. Paul interpreted, complaining of another Law in his Members, captiuizing him in the Law of Sinne: That the Matter naturally tends to the Works of Darkenesse; the Forme, to the disposition of Light: That the Soule cleauing to the Mind (which neuer sinneth) is not subiect to passion. (O Christ, neuer let my Soule forget the Passions which thy immaculate Soule sustained, to cure mine.)

That the Mind is not diuided from the Essence of God, but connexed thereto, as Light to the Bodie of the Sunne: That fixing her Eye on God, it is filled with Diuine Power, and makes the Bodie like to a shining Starre, and remoues it to remote Parts: That
as

BR 58

Rom. 7.

CR. 58

Atagna
Homeri
mendacia
maiorib.
mendacijs
corrigis.
Vin. de
trad. disc.
l. 5. Philo-
strat. Apoll.
penè totus
figmentum
astrabiozum
ac blasphemum. bi.

as the Sunne sends forth Light,
so the Soule also a Power where-
by it may see things done in the
Indies and remotest places, yea,
and hold conference with the Soules
of other Men: That (as is told of
Apollonius; doth it become a Phi-
losopher to beleue euery Iug-
ler, nay, euery Tale that any
Whet-stone Author * can forge
of him?) the Soule may vnder-
stand the Languages of Birds or
Beasts: That by vertue of this
Light, Mens Bodies may bee
transfigured or transferred as in
Moses face, Christs Transfigura-
on, Paul rapt to the third Heauen,
and Philip carryed to Azotus, ap-
peares: with which Examples
(see how homely the Diuine Ve-
ritie is respected) that Poets
Tale

Tale of Socrates is added, *Solis*
luciferas ut vicerit lumine rotas; that
 fable of Alexander, that he seemed
 to the Barbarians to shine;
 and that *de quodam sapiente* (in the
 Mahumeticall Legend of Ma-
 humets * light I finde some such
 stufte) sparkling flames toge-
 ther with a sound issued out of
 him; and in the Booke of Pro-
 digies—— but what doe I prodi-
 gally, prodigiously abuse my
 time and your patience? or what
 should I tell you the like Tales
 of Zoroaster and Romulus, and
 that Sorcerer Tyaneus, and the
 Conceits of Auicebron Maurus,
 and Auicenna Arabs, and the
 Chaldean Schoole (so often in
 holy Scripture condemned)
 which haue held so much of this
 Light,

BR 58

* See my
 Pilgr. 63.
 c. 3. §. 2.

BR. 58

Light, or done so much by it.
What should I tell you the Creation of the *Cælum Empyreum* the first day? the *Starres* the second? the *Sunne* captiued three Dayes in the Earth, and the fourth Day arising from thence and ascending in Triumph to his present place, where hee produced by his quickning Power, the other Creatures formed on the fifth, and the beginning of the sixth Dayes, whence they also haue their naturall sparkes of Reason? They which haue so wide a swallow, that Poets, Legends, Tales, euery thing goes downe, aswell or better then Scripture, without any great difference of taste or working: let them call Others, blockish, stupid, vnlearned.

ned, that cannot see these Pro-
fundities, Mysticall, Myst-all,
Misse-all Truth, Mysteries, Mi-
series of Humane Vanitie: let
Zoroaster, and Hermes, and Iam-
blicu, and Antichristian Porphy-
rie * bee their Saints; let Apollo-
nius, and Merline bee their Pro-
phets; let Paracelsus prescribe
Letnice sutable to their Lips:
*Qui Bauium non odit, amet tuu car-
mina Mæui. I am * more bratish then
any Man, and haue not the wisdom
of a Man: Loe, only * this haue I
found, that God made Man vpright,
but they haue sought out many In-
ventions.*

Let the Scripture bee to mee
a Lanthorne to my feete, a Light to
my path: and I shall alway ac-
count it solid Learning, to bee
ig-

* Porph.
writ fif-
teene
Bookes
against
Christia.
S. Ierome
calls him
rabidus in
christum
canis: hee
termed
Christian
Miracles
deuillish
luggings:
these
make
them like,
&c.
* Pro. 30. 2
* Eccl. 7. 29
Esay 8. 19,
20.

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ignorant of such Myſteries in the
 Workes of God, which hee
 neuer reuealed, *Docta ignorantia*
 is ſafer then *docta nuge*, or
Blasphemia. Let Ethnike Philo-
 ſophers, Iewiſh Rabbines, Su-
 perſtitious Magicians, Damned
 Heretikes, and other the Brood
 of Darkeneſſe imbrace theſe
 Workes, which Light approves
 not: let them with their Cabal-
 ſticall ſenſes peruert the Scrip-
 tures; let them ſeeme the *Par-*
nymphs of Nature, the *Creation*
Secretaries, *Maſter-maſters* of the
 Heauenly Squadrons, and all
 Myſticall *Empyreaan Offices* be-
 fall them: yet Euangelicall ſim-
 plicitie ſhall bee to mee Ar-
 gument ſufficient againſt Curioſi-
 ties; nor can I thinke it meete

with

with Hiel, to * rebuild Iericho,
and raise vp afresh those Baby-
lonian Heathenish Towres,
which the Gospell detected, de-
tected so long since. I am sure,
the Iewes lost the Scripture,
whiles they held it captiued in
Cabalistticall and Talmudicall
interpretations; the Papists haue
succeeded in Traditionarie Va-
nicie; obscuring the Gospell, as
they the Law: and here now is
a third kinde which F. R. C. and
I know not what curious Chy-
mikes in Diuine Mysteries ob-
trude vpon vs in both, intruding
themselves in those things which
they neuer saw, rashly puffed vp with
fleshly minde. Let these Spiders
weaue these fine fine Nets out
of their owne bowels; our ca-
ueat

* 1 King.
16. ult.
Ch. 58

Col. 2. 18.

CR 58

ueat is, Should not a people seek
vnto their God? To the Law
to the Testimonie: if they speak
not according to this Word, it is (not
withstanding all those Dreames
of Light) because there is no light
in them.

To reason *à facto ad fieri*, from
what is in Nature now, to the
first institution and constitution
of Nature, is vncertaine, pre-
sumptuous, curious: to reason
for Reason since the Fall, as if
it were still pure, is like the Po-
pish Vanity, which arrogates to
the prayse of Moderne Rome,
whatsoever hath beene spoken
of her younger and purer times,
gaping for the same applause
a Courtezan, which her Maiden
yecres deserued. It is a weak
Eye,

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eye, that delights rather in those
myſtic Myſteries of *Hermes*,
Jamblicus, or *Zoroaſter*, then the
Scriptures: wee haue the *Sunne*
of Righteouſneſſe; they the *Moone*
of Opinion, the *Starres* of Rea-
ſon, and (as in the *Polar* long
Nights) the *Snowes* reflexion
of ſelfe-conceited (but neuer
quickning) *Moralitie*: and *Chri-*
tians are ſo much wiſer then
Ethnikes (ſaith *Saint Chryſoſtome*,
in a *Homily* where he is eager a-
gainſt the *Eternitie* of *Matter*
and the *Soules* *Diuine* *Effence*,
two of the former *Opinions*), as
there is difference betwixt the
Holy *Ghost* and *Plato*. I will vſe
Philosophie as a *Seruant*, for and
in affaires of this life: but in
things to bee done, or to be be-

Chryſ. hom.
7. in 1. Cor. 2.

Op. 56

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b Ro. 1. 22

c Diog. La-
ert. lib. 7.d Tert. de
Anima.e Hieron.
ad Julian.f Orig. in
Gen. hom. 4.

swell in her Belly and Heart too,
cast out the Blind-woman and her
Sonne: Ismael will prooue a Per-
secutor, Philosophie will be
Foolosophie, the Philosophers
not good, but ^{do} good a noyse of words,
^b *παρρησιᾶς ἰδὲ σοφίᾳ ἰμπεριβόωντες*, profess-
ing themselves wise, they became
Fooles. Thus Diogenes called Ec-
clidis *ἰσχυροὶ*, Platonis *σοφιστῆς*,
κατασκευαστῆς; Tertullian called
Philosophers, Sapiencie & Sci-
eundie Caupones, the Hacksters of
Wisdomie and Words, and not
alone (as is before observed) but
Hierome also, *Philosophus est
animal glorie, & popularis nuntius
le mancipium*; Ambrose, *Phallos
ta sapientia*; f Origen compares
Philosophie to the bloudie wa-
ters in Egypt, the Poets to the
cro-

croaking clamorous Frogges, Logicians to Lice, and findes the Egyptian Plagues in the Athenian Schooles.

CA 58

Well might *Owles* be proverbially mentioned for their plentie in *Athenis*, and *Serpents* sacred to *Minerva*, the Athenians and Learnings Goddesse; such *Owles Eyes* had their Philosophers, (not *Hawkes*, not *Eagles Eyes*, their Beakes deceiue you) sure to be seene, and able to see in the night; in worldly affaires, and mystic Mysteries of Humane Literature: not daring to look vpon the Sunne, that Sunne of Righteousnesse, the Light and only Life of our Soules; and our Reconciliation with God: wise Serpents to inuent, not wise as

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leaved concerning a better life
 or where the Scripture hath
 bidden Curiosity, or taught
 otherwise. Once, in all things
 touching Reconciliation with God,
 Regeneration & Faith in Christ,
 I am sent to another Comfort
 to a better anointing: in other
 things not so necessarie, I will
 still bee either ignorant, or a
 Skeptike, til better Reasons than
 Pythagorean *Letters*, or Magi-
 call *Points*, or Superstitious *Ch-*
acters, or Fabulous *Tales*, or I
 know not what Philosophicall
 Fancie or Phrensie, shall captiue
 my lauish and prodigall Faith,
 which for not receiuing the law
 of the Truth to Saluation, may easi-
 ly be giuen vp to strong Delusions
 beleue lyes; to such a mind which

2. Thef. 2.
 10, 11.

the Apostle calls *deaf and dumb*, which dazled with selfe-reflection, or wanting Conscience (Sciences Guardian) hath lost Light and Sight, and discernes not things which differ.

Let *Hagar* be subject to *Sarah*; let Liberall Arts be as Proems and Prefaces to Philosophie; That, a Hand-maid to Divinitie, to Christianitie; let this *Captive Womens haire and nayles*, (superfluities and errours) be shaven and pared away; let these Egyptians be spoyled, to enrich the Ebrewes; and good vse may be made of the Service of Arts and Philosophie, even against the Vanities of Philosophers; a Hedge and Fence of the Lords Vineyard; otherwise if *Hagar*

* Romas.

BR. 58

a Hier. Ep.
ad Mag.
Aug. li. 2. de
doct. christ.
Clem. Stron.

Ep. 58

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b Ro. 1. 22

c Diog. La-
ert. lib. 7.d Tert. de
Anima.e Hieron.
ad Julian.f Orig. in
Gen. hom. 4.

swell in her Belly and Heart too
cast out the Bond-woman and her
Sonne: Ismael will prooue a Per-
secutor, Philosophie will be
Foolosophie, the Philosophers
not good, but ^b *phōtētes* ⁱⁿ *oipōi* *hupēdēseur*, profess-
ing themselves wise, they became
Fooles. Thus Diogenes called Ec-
clidid ^c *scholam* *xeia*, Platonis *te-
tēclū*, *naturpēclū*; Tertullian called
Philosophers, Sapiencie & *ex-
cundia* *Caupones*, the Hacksterns
Wisdomie and Words; and not he
alone (as is before obserued) but
Hierome also, ^e *Philosophus* *glō-
rial gloria*, & *popularis uita* *le
mancipium*; Ambrose, *Phal-
ta sapiensia*; ^f Origen compares
Philosophie to the bloudie Ma-
sters in Egypt, the Poets to the

cro

croaking clamorous *Frogges*, *Logicians* to *Lice*, and findes the *Egyptian Plagues* in the *Athenian Schooles*.

CA 58

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bially mentioned for their plen-
tie in *Athenis*, and *Serpents* sa-
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and *Learnings* Goddesse; such
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phers, (not *Hawkes*, not *Eagles*
Eyes, their *Beakes* deceiue you)
sure to be seene, and able to see
in the night; in worldly affaires,
and mystic *Mysteries* of *Hu-*
mane Literature: not daring to
look vpon the *Sunne*, that *Sunne*
of *Righteousnesse*, the *Light* and
only *Life* of our *Soules*; and our
Reconciliation with *God*: wise
Serpents to inuent, not wise as

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Serpent to prevent the first and worst of euills, the spawne of that olde Serpent: O Athens, a Cage of Owles, of vnckeane Birds, a Nest of Serpents.

Such was the Athenian Philosophie, either curious in Trifles, or impious in wicked Assertions, laying the groundworke of future Heresies, the one dreaming of Pluralities of Worlds, of *atomi*, people in the Moone, and other ridiculous Vanities. So *Protagoras* held euery thing alike disputable, yet this Proposition disputable also *Zenon*, *Nausiphanes*, and others are summed vp in the same number by *Seneca*, which pull out Mens Eyes; or like *Tobacco* Shops uttering only smoke. The other,

other, *imperitissima scientia, quae*
adiscenda si scires, a learning to
be ynlearned, wherein the Pro-
ficients are, the better Scholers,
the worse Men, *quandò doctiores,*
tantò nequiores, wise to doe e-
uill, wise Deuils, (euen they are
called *Damones*, that is, *scientes*,
for their knowledge) hauing
learned the deepnesse of Satan,
Arts to deceiue. And euen still
whence doe our Labyrinthian
Braines, Machiaulian Spirits,
Incarnate Fiends, learne their
Serpentine Windings, Hookes,
Crookes, *Protean* Metamorpho-
ses, malicious Subtilties, super-
fine Plots, Tricks, Quirks, but
from abused Learning? Thus
is N A T U R E abused to A-
theisme, although euery Crea-

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ture be a Period, and the whole World a Booke, to teach the *visible things of God*, in his visible Workes. Thus is it not *Morall*, but Mortall Philosophie, which neuer teacheth Humilitie, but puffes vp Man in selfe conceit of his naturall power. Naturall Philosophie fumes to Speculations. Politikes are peruerterd to *Achitophels* Policies, when the Law and Gospel of God, and the Kingdom of Christ are excluded our Politicks. What can Oeconomikes auaille, where wee are none of Gods House, where the Deuill is Father of the Family?

CHAP.

CHAP. LIX.

Of Historie; and the Historie of Athens, Metropolis of humane Learning.

Historie is entituled the Witnesse of Times, Light of Truth, Life of Memory, Mistresse of Life; makes absent things present; giues Mortall things an Immortalitie; lengthens Mans short life; makes vs to liue with the first Patriarchs, and leaues vs to the last Posteritie; yeelds Examples to all Rules, and teacheth all Arts by Example; is the Schoole of Diuine Prouidence, wherein is alway read the Lecture of Rewards and Punishments; *Discite in sti-*

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iustitiam moniti. But how many true Histories? *Xenophon* the Philosopher, like *Homer* the Poet, deuiseeth; *Herodotus* is called a Father of Lies; *Linie*, and others, lend you long Orations, to shew, not what was said, but what They can say. All Historians write either of things in their owne Times, which will not suffer the Secrets (forsooth) of State, that is, the truth of things, to be related; or of the former, and therefore from partiall Relations, and vncertaine. If they see the things done, they see with their Phantasie, as well as with their Eyes, and therefore are paraphrasticall Interpreters, translate with a Glosse; or else see with others Eyes, and tell you
 Other

Others Passions. If a great Prince
or State entertaine an Histori-
an, he must plead (not tell) his
Masters Affaires; must please
and pleasure his Friends; if they
neglect him, how can he know
Occurrences? How will he tell
a boot-lesse Truth? Boot-lesse?
nay, dangerous: *Obsequium ami-
ci, veritas odium, parit.* Hence
some Nations (as the Turkes,
which like *Pharaobs* leane Kine,
haue deuoured the Fat, the best
parts of the World) will haue
no Historians: Others present
Others Relations, with the Au-
thors Names to endure the
Censure, that they might (as I
haue said, taking this course in
my Pilgrimage) *mendacia dicere*,
rather then *mentiri*; if such Ac-
cidents

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cidents happen, that such relations
 Accidents haue neuer happened. Though all Historians will
 not (as he in *Gellius*) confesse
 themselves Fellowes in Lying;
 yet this is a true Historie, *Every*
Man, and therefore euery Histori-
 an, *is a Lyar*.

But imagine Historie writ-
 ten in best fashion; yet such is
 Mans Vanitie, it passeth as a
 Tale that is told: The best
 reward the Historian gets, is
 Censure, either of praise (and
 then his bones, which thereby
 come thither the sooner, must
 needs be blest, & rest with swee-
 ter sleepe in the graue) or (which
 is most vsuall) of blame; which
 had beene the worst could haue
 befallne his idlenes, his Money
 and

and Limmes spared. But what Changeling Brats and Monstrous Conceptions are daily Hatched, Translated, Printed, not only without Truth, as *Alexandrus, Statius, Lucians Asses*, but like the workes of very Asses (saue that that Creature is better set on worke) without any thing to informe the Minde, or reforme the Tongue, as the History of *Arthur, Oliver, Palmerin, Amadis*, and a great many other Knights Errant, which rob young Students of their time, and teach nothing but Adulterie and Murther, vnder the names of Knights and Ladies? I will not here adde the monstrous Tales of monstrous Men, Beasts, and Prodigies of Crea-

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1. Cor. 3.
20.

AG. 17.

Io. 4.

Creatures, & quicquid Græci mendax Audet in Historia, which wee smile at in Mandenill, passe by as pardonable in Plinie: but who is it that hath learned to be wise by this Philosophie in all the kindes thereof, when the Wisedome of this world is Foolishnesse with God?

Athens was farre distant, held no league of Societie with Ierusalem. Fond Knowledge might Men learne there, when the Resurrection (without which Men are Vanitie) was of the best Philosophers esteemed Vanitie and fondnes: a poore Vertue where Religion, the chiefe of Vertues, worships shee knowes not what, & the best Altar in the City, is erected To the Unknown God. And yet

yet are not Ierusalem, the *Glory*
of all the *whole Earth*, the *Mart*
of Iewish Philosophie, and A-
thens the Mother of Ethnike
Philosophers, both vanished?
the Carcasses only, or some
scattered bones of the Carcaf-
ses only left?

O Athens! *Salum, solum, so-*
lum, Cælum Artium, the Sea of
Science, the Land of Learning,
the Throne, the Heauen of Arts,
the Greece of Greece; that
which the Head is to the Body,
that which the Eye in the Head,
that which the Sight in the Eye,
that which the Spirits to the
Sight, the Soule to the spirits,
the Minde to the Soule, such
was Greece to the World, A-
thens to Greece for humane
Lear-

BR 59

in 1604
the 10th 12
1604

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Learning, Seat of the Muses
 Graces, Empire, and of Philosophie;
 O Athens, I call thee to witnesse!
 But where art thou thy Ghost I call to witnesse,
 the Liberall Arts, Philosophers,
 & Philosophie are Vanitie: For Athens
 is vanished a little *Sayon*
 (so they call the remaining Sepulchre
 of Athens & her Learning) is left vs.
 But O Times! O Vanitie! Of seuentie
 Greeke modern Dialects (so many doth
Simeon Cabafilas number) the
 most barbarous is spoken at Athens:
 nor is there any thing (saith
Zigomal, an Eye-witness of Athens
 left in Athens, but the Skinne:
 Athens is remoued (he thinks) into the West.

*Turcograc.
 S. Cabaf. ad
 Crus.*

And if (like the *Castilian*
 Foun-

Fountaine) it be there sunke in-
to the ground, and be by some
Metempsychosis reuiued in Eng-
land, two goodly Springs rising
vp in her stead; or if this royall
Citie may glorie in a two-fold
Athens to her Daughters; yet
neither let Mother nor Daugh-
ters be *high-minded, but feare*;
for all Humane States, euen the
best, are Vanitie.

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CHAP. LX.

*A generall View of our Vniuersi-
ties; the Professions of Law,
Physike, Diuinitie, and Arts.*



Ur Vniuersities, besides
what Athens yeelded,
professe the seuerer Sci-

Q q

ences

ences of Law, Physike, Diuinitie. Law, Physike, Diuinitie! The order such, as if God & a Mans Soule were the least and last of our Care: for the Body, we were meane and indifferent; and our Goods were worthie the first Place! We goe to the Lawyer, and Fee him, with Cap in hand, with many Intreats, many Curtesies, that hee will be so courteous to vs, as to disburthen vs of Purse and State. The Physician hath his Fee, if he comes home to vs; otherwise, his Groat examination of the Two-penny Vrinall is scarce sufficient to pay for the Materialls of his owne Vrine. But the Diuine is so humane, as to come, if ye send at Midnight; and as he preacheth
to

to others, he must be content
himselfe to looke for a *Diuine*
(this is the *Diuines*) Reward.
Is it, because (in their *Faith*) his
Diuinitie is a Iewell vnvaluable?
or because (in *Charitie*) they are
loth to diminish his future Re-
compence in Heauen, by pay-
ing him somewhat in hand? or
because they *hope* to liue (and
yet vsually they send not, till the
Physician despaires of Recoue-
rie) and will pay him for all to-
gether, in further decreasing his
Tithes? or because they are e-
nemies to Popish *Merit*? or be-
cause the *Seed* is sowne in *bad*
Ground, which can yeeld no Har-
uest to the Husbandman? Or
is it, because they thinke *Diuini-*
tie is able to enrich Pouertie,

*Ch. 60**Phi. 4. 11.**Vcr. 12.*

and that Diuine a *Non-Proficient* (and therefore worthie of Nothing) that hath not learned *Pauls Lesson*, to be content in *whatsoever state*? or because they would *diuide Pauls Lesson*; they will *learne to abound*, and he shall *learne* (the Learned Man hath, as they thinke, the harder Lesson) *to want*? Or is it, because they thinke this Profession *not at all dishonoured by Pouertie*; as they which brought in so manie Mendicant Orders into the Clergie? Or that Woman, which much dreading her three sonnes; one, to incurre the Law, for his busie meddling; the second, likely to proue a Murtherer, by his bloudie Frayes; the third, by vnthrifitie Courses, like to come

come to Beggerie; was aduised to make the first a *Lawyer*, the second, a *Physician*, the third, a *Diuine*; and so the two former might continue their Humours with Gaine, with Authoritie; the third, his with Honour? I am vnable to sound this Mysterie; I confesse my shallownesse: the first, the last! Certaine, this inordinate Order seemes to prognosticate the vanitie of the better Studies.

But let vs leaue the Order, and examine them in order. Only let this be premised of them all in generall, That wee need no other Witnesses of Mans great Vanitie, then these three great Professions. For what is Law, but a remedy to Corrupt Man-

BR. 60

ners? *ex malis Moribus bona Leges*; is the common Prouerbe. And Truth hath said, *The whole haue no neede of the Phisician*. Neither should Diuinitie haue bin a Studie, if Humanitie had not vanished, and lost her Originall Inheritance; this Phisicke to the Soule had beene needelesse, if Sinne, the sicknesse of the Soule, had not occasioned such Necessitie. Euery Man therefore is Vanitie, because he needes the helpe of *Law*, to rectifie and continue to him the Proprietie of his Estate; of *Phisicke*, for his diseased Body; of *Diuinitie*, for his worst misery in Soule: otherwise (such is Mans Vanitie) one would vanish in Confusion; the other, in Corruption; the third,

third, in Eternall Combustion. And the like may be said of all other Trades, Mysteries, and Professions of Men. All *Arts* are the Daughters of corrupted Nature, and serue (as a short and narrow Couer, as a poore Temporarie Cure) to *beale*, that is, to couer, or to recover (which it can doe but a little, and a little while) her Nakednesse, and Diseases; the Dawbings, Shorings, Repayrings of a Ruinous Cottage; which neither with these, nor without them, can continue long. This, in their best vse; but often abused, and by the most, peruered to the further Ruines, and more speedie, or at least, more vicious Demolition;

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and how often, for a Remedie,
a Mischiefe?

CHAP. LXI.

*The Lawes of God, Nature, Na-
tions, Canon and Ciuill.*

THe Law (which comes
first in question) is
eyther that of God,
written in Mans Heart, or the
Law of Nature, or of Na-
tions, or the Law renewed by
Moses, or the Ciuill Lawes and
Customes of each People, and
Societic.

The First is vanished; and
therefore Man (the rest not-
withstanding) is Vanitic. The
Law of Nature, which is left vs, is
of

of corrupt Nature, as it were
some Ruines of that fallen
House, or broken Boords after a
Shipwracke; whereby we may
coniecture Mans former Excel-
lencie, and sustaine our selues in
some Ciuill Estate (swimming
on these planks) a little while,
the time of this temporall life;
but can neuer sayle to the Ha-
uen, the Heauen of Mans Feli-
citie. The *Law of Nations*, as a
branch hereof, vnites those po-
pular and politike bodies in
termes of Neighbourhood and
vniuersall Rites and Rights;
giues Rules of Warre and Peace:
but haue wee not already scene,
that the *Nations are as a drop of a
Bucket, as lesse then nothing and
Vanie?*

Ch. 61

Esay 40.

The

BR. 61

2 Cor. 3.

* Col. 2. 14.

* Gal. 4. 24

* Gal. 3. 10

* Rom. 7. 7
&c.

The Law of Moses hath Di-
vine Originall, but so much
more terrible, in that it by Di-
vine Authoritie witnesseth, con-
vinceth, accurseth, Humane Va-
nitie. Therefore is it called a *kill-
ing letter, the ministration of death
and of condemnation; the * hand-
writing of Ordinances against vs
and contrarie to vs (as a forfeited
Bond) Mount * Sinai which gen-
dreth to Bondage, answering to the
earthly Ierusalem which is in Bond-
age with her Children: for as many
as are * of the workes of the Law,
are vnder the Curse. Neither is this
from the Vanity of the Law, but
from that infection of Vanitie in
Man, which peruersts the best
things vnto Vanitie. Is the Law
* sinne? God forbid. Nay, I had
not*

not knowne sinne but by the Law: for
I had not knowne lust, except the
Law had said, Thou shalt not couet.
But sinne taking occasion by the
Commandement, wrought in mee
all manner of Concupiscence. For
without the Law sinne was dead,
but when the Commandement came,
sinne reuiued, and I dyed. For sinne
taking occasion by the Commande-
ment, deceiued me, and by it slew me.
And thus Sinne is become excee-
ding sinfull, by the Commande-
ment; and that which is holy and
iust and good, makes not Man ho-
ly, iust, or good; it discouers his
wounds, but in stead of Medi-
cine, it is an occasion, through
our Vanitie, of further Mortality.
*Nitimur in vetitum semper cupimus-
que negata.* And yet if it doth
con-

BR. 61

Gal. 3. 21.

contayne vs in outward obedience, this is but feare, and therefore not renewing our Nature, and therefore in regard of ascending Heauen, a meere Vanitie. The Law cannot giue Life, it only seales our sentence of Death, this sentence, that *euery Man is Vanitie.*

And can Imperiall Constitutions, Ciuill, Royall, Municipall Lawes or Customes, doe more then the Law of God himselfe? Well may they bee Hedges about our Persons, and States, to keepe out the Robber and Cheater, the violent Intruder, and fraudulent Insinuator: But can they hold vs from vanishing, from sinning against God, from vniust hearts against Men, from secret lusts and intemperate

rate

Ch. 61

rate abuses of our owne persons?
 Doth not the Prohibition further incite vs, and like a little water sprinkled on a greater Fire, or a violent VVinde on a vehement Flame (with I know not what *Antiperistasis*) rather vnite the forces, & make it burne more violently inward, by denying outward scope and libertie? They which were Sea-sicke in a Ship, and thought to be safer in the Cocke-Boat; and they which hedged in a Cuc-kow, were not vainer Fooles, then they which think Humane Lawes can hedge out Humane Vanitie. This is spirituall, and easily flies ouer such prouisions; this Sea is internall, in our bowels are the waues that trosse vs:
 and

Ch. 61

and the Poyson which kills vs, is bred within vs. And till a new spirit bee giuen vs (by supernaturall Power) our goods may sometime by Law be preserved, our Goodnesse vanisheth; our Libertie, Honour, Life may be secured, but it is carnall securitie in these to be secure. Ye haue heard before all these and all things which come vnder Lawes protection, in particular Examination, conuincd of Vanitie.

Ye may now heare, that many Men abuse good Lawes, to increase of Vanitie and Villanie amongst Men: The Canon Law is most of it vanished with vs, and how great a part of it was Vanitie, *Decretales, decreed Tales,* and *Extrauagants*, in the first Con-

Constitution? And although
reuerence be due to ancient Ca-
nons and Councils, to later Sy-
nods, and Decrees; yet how
many of them are worne out
of vse? how many altered?
which of them not peruerterd,
and nullified by the Couetous-
nesse and Subtilties of some
Iudges, Aduocates and quarrel-
ling Persons? I speake not of
Exemptions, Customes, Priuiledges,
Pranledges, Inbibitions, Prohibi-
tions and other Tempests that
sometime leaue not a Bullet in
the Canon, except with an ouer-
charge to split it selfe. I adde not,
that nothing hath more corrup-
ted our Ecclesiastical Discipline,
then Disciplinarian Schismes,
nothing more battered the
Tem-

BR. 61

Temple, then heretical Canons. I will not denie the goodnesse of good Canons, but will deny goodnesse to Men, that either neede them to curbe their badnesse, or peruert them to increase it. *The Law is good*, but Man is Vanitie, and *vseth it unlawfully*: I will not trouble you with *Aristophanes* his *Chorus Rannarum*, senselesly dulling the hearing sense with *Brekekekex, coax, coax*, which you may seeme to see sometimes clamorously acted in open Consistorie. This is not defect of Canon, which expressly forbids these importunate *Clamours*; but it is a great Vanitie to vanish so farre from Men, by I know not what *Latonian Metamorphosis*. The Iudge yet might

might for his patience (where
of all kindes of Courts are
Schooles) bee accounted an ex-
empt from Vanitie, if his autho-
ritie did not vanish like sudden
Lightnings amidst such tempe-
stuous Thunders.

But, alas, what spend I wds
about these Wordie or (if, you
will) worthy Canon Lawyers
so long since vanished? More
reuerence and respect is due to
the Ciuill Lawyer! The profes-
sion, I confesse, reuerend; but
pardon me, I cannot be the Ad-
uocates Aduocate, I am now en-
tertayned (and are not they of-
ten?) to plead for Vanity. I must
not meddle with Texts nor
Glosses of Law, wherein I haue
no skill, and it is dangerous to

R r

med-

CR. 61

meddle with their persons; their Vanitie is their Nothing, they will not sue me at Law, for meddling with Nothing. Their Vices are such as grow not from their Profession, but from the corrupt Nature of Man which poysoneth and leaueneth all Professions, whereby the Lawyer often *erres from Law*, (is this the Etymologie?) and the Ciuilian for priuate respect forgets Ciuitie.

But because the Vniuersitie and her Lawyers must yeeld to the Citie and her Lawyers; and the Common Lawyer may take exception for being so long mentioned; and their Vices are of neerer kinne then the Professions; and the Ciuilians are most vanished hence, and as

-ben

19

were

were banished beyond Sea (that if the Church did not admit them Sanctuarie, and the Chancerie protect them with Equitie, and the Admirall, in stead of transportation, somewhat employ them, the huge Armies of other Lawyers would prooue them vtter Vanitie) I proceed to a greater incounter; *paulo maiora*

CHAP. LXII.

The Common Law, and too common abuses therein.

IT is the Vanitie of that Man whosoever, which shall taxe mee of disrespect to the Common Lawyer,

BR 62

or to aym in this, in any profession, at any particular persons: but in the Chase of vniuersal Vanity, if Lawyers bee Men, if Courts consist of Men, I may be more bold then my Lord MAIORS Officer, to arrest Vanitie in the Temples, Innes, Colledges of Law and Iustice; and in the Courts, and Iudgement Seates, to arraigne, indite and call for Sentence against her. Law (I will grant it) is as the Marrow in the Bones, as the Soule in the Bodie Politike; Lawyers are as the Bones which keepe the Bodie vpright, as the Spirits that hold Soule and Bodie together. But there are some Spirits that need coniuring, and some Bones quite out of ioynt; not Pillars

uphold, but Pillers and Pollers of
the Common-wealth: *Achito-*
phels counsel is often turned into foo-
lishnesse.

If the Iudge doth *iur dare*, not
as *Iudex* is deriued) *iur dicere*,
if hee makes a Sense, in stead of
pronouncing Sentence of the
Law; if some Fauourite bee
knowne to haue the Monopo-
ly of his Eares; if hee permits
force on the Bench, Fraud at the
Barre, violent Prosecutions, Per-
secutions, Aduantages, Comb-
inations, Greatnesse, Counsaile,
to ouer-sway Iustice; if hee pur-
sueth the Sinner, not the Sinne;
if he extend to rigour that which
was intended for terrour; if the
Law be made a *Cobweb* to intan-
gle Flyes, but lets great Ones

R r 3 escape;

Ch. 62

Ecc1.5.8.

Esai.40.23

a 2. Sam.

15.23.

Ex.23.1,2.

Is forbid-
den to set
hand to
such books
prince to
speake in
an ill
Cause.

escape; if an importune scurrilous Advocate transport him; if Reason bee not the life of the Law and all partiall affections, as *Shooes* which he must put off by *feete*, when hee ascends the *Tribunall*, Gods *holy ground*; if hee doth not disdaine to inherit *Hams* Curse, to be a *Servant of Servants*, to bee aduised as his bribed Followers shal perswade him: *Hee that is higher then the Highest* regardeth, and there bee *higher then they*; euen he that bringeth *Princes to nothing*, and maketh the *Iudges of the Earth as Vanitie*.

If the Lawyer entertaine all *Clients*; and when any Man haue a *Controuersie*, saith like *Abraham*, *Thy Matters are good and right* (the Law is on your side) and that

that not onely by humane fraile-
tie at first deceiued, but by Ba-
lams Wages, when he hath re-
ceiued an Answer in his Con-
science of his Clients Iniquitie,
still proceedeth; *Manus^b oculata
sunt, credunt quod vident*, the one
Fees, the other feeles it good:
If Men be wise to Wickednesse,
and eloquent against Truth (he
which iustificieth the Wicked, or
condemneth the Iust, they both are
abomination to the Lord) If they
play the cunning Alchymists,
can turne Gold into Lead, and
Lead into Gold; making the
Law a Leaden Lesbian Rule,
and turning their Soules into
Drosse, to make a golden Vi-
zour to Iniquitie: If they haue
Tricks, to leaue the Cause, and

CR. 62

b Plaut.

c Pro. 17.
15.

BR. 62

d Mat. 5.
41.e Sen. Her.
fur.

let flye at some naturall Defect
 or casuall Accidents of the Ad-
 uersarie: If it be a piece of his
 Learning, to intrap, disgrace,
 dismay, or otherwise interrupt
 and frustrate Witnesses: If, in
 a Case for the Church, he calls
 vpon the Iurie, to remember
 that it is *their owne Case*: If he
 stretch the Law with Glosses, as
 Shoo-makers doe their Leather,
 and Taylors their Lace, with
 their Teeth; and like vniuersall
 Post-masters, make^d it goe two
 miles, when it would goe one: If
 the Lawyer, for his Fee, sells his
 Passions, Patience, Brawles, and
 thinks it lawfull to say any thing
 for his Client, to paint, colour,
 dawbe, conceale, peruert; *Si*
clamosi rabiosa fori Iurgia vendunt.

improbus iras & verba locat: If the Client be dealt with, like *Procrustes* his Guests; when his Purse falls short, with biting Vse, Mortgage, or sale of Lands, or otherwise to racke it at length: and if it be a long full Bagge, to cut it shorter; and therefore to racke the Sute by Delayes (as Surgeons, which know how to picke a great deale of Siluer out of a broken Shiene) that he may wearie the Innocent, or bring him to a Composition, as iust as the *Harlots diuidatur*; or *Thou and Ziba diuide the Land*: If any know (I know none) how to play on both hands; and the Cart must needs goe, as the Horse draw it, said one that had taken a Cart of one, and two Horses after-

f 1. King. 3.
26.
g 1. Sam.
19. 29.

Br. 62

h Pl. 50.18

1 Es. 1.23.

k Aug. ep.
54.

afterwards of another: If by any meanes they defraud Indgement and Iustice, I dare not call them *Iurisperitos*, but *Fures peritos*.

Let them sue David for it, When ^h thou sawest a Theefe, thou consentedst with him, and hast been partaker (I accuse not the Spirituall Lawyers) with the Adulterers. Esay challengeth the Princes for Rebellion, and calls them, for these Gifts, or Fees, Companions of Theeves. S. Augustine sayth^k, such a one is *Socius Fraudis & Criminis*; and if they make not restitution, he rejects their Repentance. And so I have heard of one, which in stead of Restitution to so many vncertaine Owners, resolved to be-

bestow all on an Hospitall of
Mad Men; for of Mad Men, said
he, I haue gotten it.

Such corrupt Lawyers did I
sometime (I know not with
what Poeticall Furie rauished)
expresse in these Verses:

Ergo audiant quid Causidici malè?

Insaniens siquis sapientiâ

Musas repellat, barbaramq;

Mugiat horridus; Ira, Clamor,

Et Rixæ raucum (O os olidum!) facit;

He sole & Artes; heu procul, heu procul

(Causis vacat, soli & Dea AVR. Q)

Musa, Pudor, Pietas, Honestum:

Cui nulla iniqua est Causa, beat frequens

Nanq; Angel^{us}; Spes hinc, Amor, & Fides,

Lingua, AVREA. Han! Odi. O Morantes!

Morologos! Moror hosce Moras?

Multi at boni sunt, Pegasidum, p^{er}

Patroni, Alumni; dona nocentium,

Iustum utili qui preferentes,

Reijciunt. Quoties Maritâ

Sunt

BR. 62

*Sunt Lege iunctæ Pierides simul,
Legesq; Cæli, Terra; Hominis, Dei?
Ius, instaq;? æquè Mysta Iuris,
Author Idem quoties & æqui?*

I Mat. 7. 1.

God increase their Number,
their Graces. But there is a
Mysterie of Vanitie in this, That
when the Diuine is forbidden
to ¹ giue holy things to Dogges;
the Physician giues ouer some
Diseased, as deplorate and despe-
rate; the Husbandman will not
sowe on the Sands or barren
Wildernesse; the Artificer can-
not frame his worke out of some
vnfit Materialls; yet the Law-
yers (some of them) after Sen-
tences and Orders, and Reason
and Conscience, will vpon Fee
vndertake any Case, and by Ap-
peales, or Writs of Errour, or
some

some new-coniured Spirit, will
 deuise to turne Law into Gos-
 pell, and rayse his dead Clients
 Case to life againe. These (if
 there be such; for my studie is
 priuate, and I will not alway
 trust mine Eares) are *Vanitas*
vanitatum; that file, and glaze,
 and whet their Tongues to Lies,
 the properest kind of Vanitie;
 which call *Euill*, *Good*; and *Good*,
Euill (good Deuills) for a Re-
 ward: *Contrition*^m and *Calami-*
tie are in their wayes, and the wayes
 of Peace they haue not knowne.
 Norⁿ can there be Peace, saith
 my God, to the Wicked: Be he
 subtil Lawyer, or iniurious Cli-
 ent; as they will haue all Law,
 so shall they not, except they
 repent; haue any part in the
 Gos-

EP. 62

m Rom. 3.
17.

n EC. 57. 21

CR. 62

o Tull. de
Leg. l. 3.

p Lip. Pot.

Gospell, *Summum ius, summa iniuria.*

Salus o populi suprema Lex est.
Therefore did our Kings appoint a Chancerie, to moderate the rigour of Law, according to the true purpose of Law, for the common good; and God graunt, there be no Ministers in that Court, which cancell and make Vanitie that Institution of Equitie. Otherwise, *p Legibus fundata Civitas, Legibus evertitur.* *Veritas altercando amittitur.* To use Law to vnlawfull Lust and Rapine, is called *Caninum studium, & concessum Latrocinium.* For every Quaine to take Physike, is to make the Body an Apothecaries Shop: to stand too neere the Fire, burneth; which, in
con-

conuenient distance, comfortably warmeth: alway, and vpon euerie occasion, to sue and quarrell, is to be an Out-law to God, whose whole Law is fulfilled in ¹ Loue; and the ¹ New Commandement of the Gospell is, That we loue one another. Cato wished the way to the Court strowed with Caltrops, to pricke those Feet, which delight so much in Sutes. And shall Christians lose their precious vn-valuable Time, their good Name, Health of Bodie, Wealth, Ease, the continuall Feast of a good Conscience, the Hopes of Heauen, and Comforts of Earth; for a Will, for a Humour, for malicious Spight? abusing the sacred sanctitie of Law, and the holy

San-

q Ro. 13.9.
r Io. 13.34.

CP. 62

f a.Sam.
16.4.

Sanctuaries and Priests of Iustice, the Courts, and Lawyers, to Patronize his Latronage and Violence? What is (if not this) to make the Temple a Stewer, and Ministers of Iustice, Pandars to cruell Rauishment? But I will graunt the Law holy, the Iudge iust, the Lawyer vpright; yet can the Deuill finde starting Holes; and all these shall be no lesse abused, then David was in his hastie Sentence, Behold, *thine are all that pertained to Mephibosheth*. Though the Head be (as in Nabuchodonosors Image) of Gold; and the next parts, Siluer and Brasse, the Iudge, Lawyer, and Sheriffe, the Feet, the Iurie, Euidence, and Witness, may be part Iron and

and part Clay.. A false Syco-
phant, as *Ziba* was; some sub-
orned periured *sonnes of Belial*,
which belye all, such as *Iezabel*
procured to testifie against *Na-
both*; which shall either meerely
deuise, or else partially, as *Doeg*
did, conceale that which might
make for the other partie; or
peruert, as the Witnesses, which
applied to the Temple built
with Hands, that which Christ
had spoken of his Bodie: a for-
ged Euidence, or a packed Iu-
rie, or other meanes may be ta-
ken, to defraud Iudgement and
Iustice, by the Executors and Of-
ficers, which may proue offici-
ous Executioners. And if that
Iustice in Sentence, and Iustice
in Execution, as a sound *Heart*

ss

and

Ch. 62

62.63

and obsequious *Hand*, kisse each other ; yet what is this to Eternitie, to Peace of Conscience, Ioy in the Holy Ghost, the internall immunities of Christs Kingdome within vs ? What to Mans true Felicitie ? In this Inheritance, the Lawyer deales not ; and other Inheritances are Vanitie.

CHAP. LXIII.

The Diseases of Physicians.



He Physician is so farre from curing the Soule, as whiles he vpholds others Bodies, his owne Soule may be twice dead. *Medice vna teipsum! Where the Philosopher ends,*

ends, the Physician begins; and he ends (they say) where the Divine begins; and therefore the Lists of his race, from the Alpha to the Omega, are Vanitie. Can that Arte bee excellent, which being most vsed, leaues their Patients, not in minde alone impatient; but euen in Body, the subiect of his Arte, most sickly? Neither haue any men more health, then they which take least Physicke, or lesse, then they which take most. *Qui Medicè viuít, miserè viuít.* Let your nicer Gentry, and Citizens, and the sounder Countrey-man, be Witnesses. Is any Arte in the World more coniecturall? or any Professors more dissenting with each others Opinions? or

br. 63

more dangerously and mortally
erring? How base are the Ele-
ments of that Arte? *Stercus &
Urina Medicorum fercula prima*.
How subiect are they to the
censure of euery Kitchen-stuffe,
for no lesse then killing her
Child, or Husband? how glad
to get the commendation of an
Apothecary, to worke them in-
to practice? How vilipended, in
respect of some new-come Em-
pirike? How many old Women
preferred before their greatest
Doctour? out of what abomi-
nable Sights, Sauours, Tou-
ches, Tastes, Infections, must
they draw their Breath, Life,
Maintenance? How can they
but put off Compassion and
Humanitie (no lesse then Soul-
diours)

diours) daily accustomed to
Grones, Wounds, Deaths? I
say not, that the life of a Phyfici-
an seemes somewhat like that
of the Scarabees, liuing in Dung;
or to that of Flies, alway visiting
Sores and Vlcers; or that their
Contentions are such betwixt
Galenists and Paracelsians, that
the Truth may easily fall down
betwixt them; or that their dif-
ferent Opinions are such, that
this to the Patient, whose Body
and Life is the Ball, is another
more terrible Disease; I alledge
not their skill borrowed of Hea-
thens; and that in the practice,
still Iewes, Moors, and Men of
differing Religions are com-
monly most Famous; nor that
for want of skill, they beake

Sf 3

them

ER. 63

* *Selim*
the Turke
poysoned
his Father
Baiazet; &
Ioh. the 24.
his Prede-
cessour,
Pope *A-*
lexander,
byring
their Phy-
sicians
thereto.

them to trie new Conclusions
(and then how often must they
kill, in stead of curing?) nor that
many of them are ignorant of
the Plants, Simples, & Drugges,
which they vse; nor that they
all trust the Apothecaries skill
and honestie; nor that many
of them winne reputation and
admiration, by rudenesse and
vnciuill neglect of their Pati-
ents; nor that many appeale
from all the Doctors, to some
Artlesse Woman, there finding
that help which all the Schooles
effected not. I will not say, how
many of them, in a search of
Nature, forget God; nor that
some mixe Charmes and De-
uillish Arts; nor that some haue
playd the * *Lopez*; nor that the

Vul-

Vulgar will excuse the Mountebanke; but say, the Physician kills, if he cure not: nor that the Romans, in *Cato's* Censorship, banished all Physicians out of Rome and Italy: nor that it may still seeme *Ars Venefica*, not *Benefica*, where the most Things used, are Poysons, or tending that way; as some Men gather by their sudden and violent effects, and the crazinesse, which continues to them that vse them. I will not say (as a Physician did) that Physike is *quædam homicidiorum Ars*; nor will I, with the same Man, * a Professor of Law also, question whether the Lawyer or Physician should haue precedence, *Latrone præcederet an Carnifex*.

* Agrip.
Med. &
Iuris v.
doct.

BR. 63

I am more charitable; I honour the Art; but in good earnest Men are vaine that need it; vainer, that it cannot preserve them; vaineſt, that the Medicine proves a Diſeaſe, and ſometimes worſe then the Diſeaſe; vaineſt of all Vanities, the Phyſician himſelfe dies, as well as other Men; yea, ſometimes kills himſelfe with Experiments, and finds Death, where hee ſeekes Life. But if none of theſe Things were ſo; though the Bodie be in health, the Soule may be ſicke; yea, the health of the Bodie may occaſion the Soules ſickenefſe, pricking to Luſt and Riot. The Soule hath a multiformitie of Diſeaſes, which the Phyſician cures not,
and

and therefore, that Man which comes soundest out of the Physicians hand; is vnfound, and altogether *Vanitie*.

CHAP. LXIIII.

*Diuines weigbed ; their Dignitie
and oft-forgotten Dutie.*

His belongs to the Diuines profession, a Diuine Profession indeed. These are, by G O D and his Church, *called with an holy Calling*, and sanctified for this purpose, that they may bee Souldiers against Sinne; nay, as the Captaines of so many Armies, as are Congregations; to fight the Lords Battells, and to make *Vanitie*

CR. 64

a Mat. 16.

b 1. Cor.
4. 1.

c Esa. 58. 1.

nitie vanish out of the World. These are Physicians to the Soule, Lawyers for the heavenly Inheritance; and as Gods Church is compared to a Palace or Kingdome, all the Great Offices in both are *Spiritual*, and the lot of the Clergie. These are *Chamberlaines*, which haue the ^a *Keyes of the Kingdome of Heauen*, ^b *Stewards of the Mysteries of God*, *Controllers, Treasurers, Cofferers*, are smaller names (though in Earthly Courts, some swell with conceit of greatnesse for being Seruants to such Seruants) all due to this Function, which must ^c *Cry aloud and spare not*, to admonish, rebuke, exhort all Men; to disburse the heavenly Treasures, to keepe accounts, as those

those that ^d must give account of
Soules; These keepe the Ward-
robe, and put on the Robe of
Grace, the LORD IESVS, to
euery Beleeuer (he is put on by
Faith, and Faith ^e comes by bea-
ring) They are the Sword-bea-
rers: for the Word of God, is the
Sword ^f of God; the Keepers of
the priuate Signet and priuie
Seale, in hearing the priuate
Confessions of wounded Soules,
and giuing Absolution to the
Penitent; Keepers of the great
Seales of Heaven, the Sacra-
ments; They are ^h Embassadors;
yea, they ascend higher in Dig-
nity, they are called *Starres*, ⁱ *Angels*,
^k *Sauours*, ^l *Co-workmen with*
God in a new Creation; and
Christ himselfe refused to bee a
King,

g Heb. 13.

17,
Reu. 1. 16.

c Ro. 10. 17

f Heb. 4. 12

g Ro. 4. 11.

h 2. Cor. 5.
20.

i Reu. 2. 1.
k Obad.
ult.
l 1. Cor. 3. 9

m Ro. 15. 8

CA. 64

n Rom. 10.

13.

o Rom. 2.

17. & c.

King, became a Minister of the Circumcision. How beautiful are the feet of them that preach the Gospel of Peace, and bring tidings of good things!

But stay, Reuerend Diuine vs heare the most Reuerend Arch-builder or Arch-Bishop, Primate of all the Gentile-Churches, and see if what hee saith to the Iew, may not fit vs also, Behold, ° thou art called a DIVINE, and restest in the Gospel, and makest thy boast of God; And knowest by will, & approvest the things that are more excellent, being instructed out of the Law: And art confident that thou thy selfe art a Guide of the Blinde, a Light of them which are in Darknesse, an Instructor of the Foolish, a Teacher of Babes, which

hast the forme of Knowledge and of
the Truth in the Law. Thou there-
fore which teachest another, tea-
chest thou not thy selfe? Thou
that makest thy boast of the
Law, through breaking of the
Law dishonourest thou G O D?
Euerie Diuine which preach-
eth Truth, preacheth that eue-
ry Man is a Lier: Vanitie is that
Diuinitie which subscribes not
to this, that euerie Man at his best
state is Vanitie: And that Diuine
which knowes and doth not, is
like the Out-lawed Lawyer, like
the rotting perishing Phisician,
like the foolish Cooke, cloyed
rather then fed with saubours, like
Uriah, carrying a Writ to Ioab
for his owne execution, in eue-
ry Sermon reades a Bill of In-
dict-

CR. 64

dictment against himselfe.

Alas, to preach against Vaine glorie in affected straynes or swelling Rhetorikes, not so much minding *planctum* as *placatum*, the humilitie of his Auditorie, as the magnifying of his owne good parts; is worse then the Deuill; Satan against Satan, Pride against Pride: To make muster of Arts and Words, with SA V L S ⁹ *Honour mee before this people*, is the vaine glorie. To preach Christ crucified, and not to crucifie the World in thy selfe, is like Pharaohs lean Kine, which deuoured the fat, and by thy worldly cares, choke all that good Seede which thou hast sowne, in thy selfe first, and exemplarily in others. To

binde

p Mat. 12.
26.q 1. Sam.
15.30.

r Gal. 6.14.

s Ge. 41.20

t Mat. 13.
22.

binde " beaue burtens on other
Mens Consciences , and not touch
them with thy least finger, is Phari-
saicall. That which thou sayest
is Pauls, Peters, Augustines, Gods;
but that which thou doest (and
thy selfe therefore) is of the De-
uill. Diuinitie is not an Arte of
wittie speaking , but of wise
and holy liuing : it is wholesome
Food; but Crude ^x Humours, in
corrupt Stomakes , arise from
the best Meates (*mali mores, mali*
humores : sument cibum & non di-
gerenti perniciosum est) and they
breed Diseases. *Conscientia* & *sci-*
entia must not bee diuorced :
Scientia often prooues a Harlot,
Conscientia is a legitimate Wife,
alway fruitfull. To know to know,
is Curiosity; to know to be knowne,

u Mat. 23.
Ch. 64

x Bernard.
in Cant.
Serm. 36.
& Seneca.

er. 64

y Pacuvius.

z Pl. 50. 16.

a Afranius.

is Arrogance; to know to invade
and aduance thy selfe, is Coue-
tousnesse; all such Diuines are
too Humane; *Exempla seipso simi-*
tilis discipline circumferunt, are
Heteroclites, Defectiues, Exam-
ples contrarie to their Rule. *O.*
di homines ignaua opera, Philo-
sophia sententiâ. What ^z hast thou
doe to declare my Statutes (is Da-
uids interpretation) or take my Co-
uenant in thy mouth, seeing thou ha-
test to bee reformed? *Vsus* ^a *ma-*
gnuit, mater peperit memoria, may
bee said of Diuinitie; Memorie
may bee the Mother, but Pra-
ctice is the more Masculine Pa-
rent; without which, all Reading,
Memorie, Knowledge is but of
halfe bloud, cannot inherit; the
Salike Law here also excludes
the

the Distaffe. Thus then I conclude, Every ^b Diuine preacheth this, if hee preach Truth, that euerie Man (the Diuine too) is Vanitie; if false, then is hee Vanitie for preaching Vanitie and Lyes. Againe, Euerie Diuine liueth as hee preacheth, and then he grones vnder a continual burthen of Vanitie; which made that great Diuine cry out of Himselfe, *Miserable Man that I am, who shall deliuer me?* or else he liues contrarie to that which hee preacheth, and therefore is Vanitie. If hee preach, this is his generall, if not particular, Text, *Mans Vanitie*; if he preach not, himselfe is the Example, Vanitie of Vanities, an Idoll Shepheard, a tongue which speakes not.

T t

CHAP.

ER. 64

b Dilent

Rom. 7.

BR. 65

CHAP. LXV.

*The Vanitie of Diuinities Patri-
monie: Sacriledge in Citie and
Countrey, wounding and spoy-
ling her.*

IF the Diuine will not
yeeld, we shall find the
whole World and all
the Regions of Darknesse, ready
to coniure downe his obstinate
spirit. His order and place wee
haue shewed before. Wee may
adde, that his Master the great-
test Diuine, yea, Diuinitie, came
vnto his owne, and his owne recei-
ued him not; He had not a Cham-
ber to bee borne in, a House to
dwell in, a Graue to bee buried
in; the Bethlehemites thrust him
into

into a Stable, the Nazarenes
would haue broken his necke,
the Gadarens preferred their
Swine, and all the Nation, *Bar-
abbas* a Murtherer, before him.
Paul was suffered to make Tents,
and scarce any of those Primi-
tiue Diuines were suffered to
dye in their Beds. Their blood
hath bought vs an Inheritance,
but how doe *Labans* Sonnes
grumble and lowre? how sicke
is *Abab* for the Churches Vine-
yard? How wittie is *Iezabel* to
supplant? how many Customes,
Exemptions, Statutes, Prohibi-
tions, to circumsise the Chur-
ches Carnalitie or Temporal-
ties? What Fines, Fraudes, Ci-
de-flights I forbeare to menti-
on. This wil I say for This Citie,

T t 2

that

that since the Apostles were dead, I know not where to find in any one Citie of the World, so *living* (in the sense our Text hath it) a Clergie, *neerer the best state*, for proportionable numbers, learning, diligence, frequent and populous Auditories. But behold a Myserie of Vantie; where in all the Kingdom is the *Ephah* so great, and the *Shekell* so small? the Labouers so many, so painfull, their Auditories more able, their Expenses more chargeable, their Oyle to supply this continuall burning so little, as if *Elias* were still lodged with the Widdow of *Sareptah*? Sure I am that *Rauens* sustayned him: but our hap is to light on carrion *Rauens*, yet worse

worse then Rauens that deuoure
not dead Carkasses, but the li-
uing; that like *Prometheus* his Vul-
ture, feed vpon the Liuing and
Reuenues of the Church. I hope
there is none of *Hathueys* mind,
that had rather goe to Hell, then
bee in Heauen with *Spaniards*;
and will not for Heauen forego
those two Citie-Minions, *Vsurie*
and *Sacriledge*. But for one Man
in the Countrey to pay asmuch
to the Church, as some twentie
Citizens, the least of which is
twentie times his worth; to laugh
at the Decree for the Clergie,
because they dwell rent-free; or
haue paid a great Fine and smal
Rent is reserued; or tye the Te-
nant to pay most by Bond, a lit-
tle by Lease, or make two In-

* See my
Pilg. 1.9.6.
15.

CA. 65

dentures, or call six parts a Fine,
 and the seventh a Rent, or other
 such Deuices: when these are
 open and palpable in the sight of
 the Sunne, and Lawyers against
 sense for sense defend them, this
 may resolue you, that the Citty
 Minister is Vicar of Vanitie,
 though Rector of his Benefice,
 and Doctor of Veritie. But to
 make a more generall summe,
 where are the rich Foundations e-
 rected for Seruice of God, for
 COLLEGES of learned
 Men, and for HOSPITALS
 to the poore? they were abused
 to Superstition, and are dissol-
 ued; that is, they were Vanitie,
 are vanished. Where are the
 Lands giuen for deuouter Mo-
 numentals of the deceased, by de-

Ch. 65

ceiued Donors & Foulders? they
are also Brethren in this euill of
two-fold Vanitie. Where are the
Riches and pristine Reuenues
of Bishoprikes? are they not
circumcised, the rest by the fa-
uour of God and our good King
preserued? Where are the thou-
sands of Impropriations vani-
shed long since fro the Church
to the Cloyster? are they not
thence also vanished to Lay
Chattels, to the maintenance of
Vanitie? That which yet re-
maynes, is it not by that Many-
headed Monster Symonie, as
it were gelded, and by periured
Charmes in many made vnfit
for spirituall Generation? by
seruile insinuating Flatteries
abased by mediation of friends

Ch. 65

2. Sa. 1. 20.

betrayed vnto vnfriendly vnworthy hands? I am afraid to tell this in Gath, or publish it in Ashkelon, lest the Babylonian Daughters triumph. But there they were hatched, from thence to be deriued; *Quis tuleris Gracchos de seditione querentes?* These are the Canaanites still left in the Land, the true Reliques of Poperie, which the blinde Sectary auerigheth against, and cannot see this Wood for Trees in his own Sacrilegious Possession. These forsooth thinke it lawfull for the Magistrate to dispose of things consecrated to God at their owne pleasure; Tithes saue of I know not what Iudaisme: voluntarie (fooluntarie, voluntarie) Stipends were a Free will

Of

Offering more acceptable. Can you not be warned by Scottish, French, German Churches, reformed after your fashion? How doe these with their Churches after the English fashion? Alas, poore *Ieroboams* Priests! pittie you haue not that Beggerye you can so well plead for, haue so well merited. Whether you get, or whether you lose, thus much my Text affoordes you, that *euerie Man is Vanitie*: if you lose, you yet get Vanitie; if you winne, it is Vanitie you sue for.

No maruell if M^r Parson (I am not ashamed of the Name, which seemes with a scorne objected) be so little beholden to Others of other Professions, professed (as the Fee argues) against

CR. 65

P. Pilgr. l. 2.
c. 7. §. 3.

againſt vs in theſe Suits; if they write Caſes and Volumes, and plead ſo farre, that they perſwade vs to beleue them vncharitably learned, and that the Law and Goſpel (neuer through Friends) can ſtill by a Fee be ſouered, I will honour true Learning in euerie Man; and would wiſh, that Learning were not ſometimes vnſeaſonable, and therefore vnreaſonable. I haue elſewhere expreſſed my ſelfe in this Tithe Argument; nor will I now enter the Liſts of Diſputation, whether Tithes are due by Diuine Right it would aſke a whole Booke, and Others haue bene large in this kind. Yet let vs, with calmer ſpirits, view what hath bene written

, or,

if they
nes, and
ey per
em va
that the
brough
Fee be
ur true
n; and
ng were
niable,
able. I
ed my
ment;
e Lists
Fishes
would
Others
kind,
spine,
written
in

The Historie of Man.

in a large *Historie* of them; Wit,
Industrie, and manifold Arts
imploying their ioynt forces in
this Businesse: and (if I summe
rightly) the nicest Mincing,
subtillest Glozing, and most cu-
rious Trauersing, can find onely
a defect of payment in some A-
ges; of Opinion (except those
first Times of the Church, when
their Bountie farre exceeded,
as is confessed, to poore Pro-
portions) in none. And what
is defect of Payment, but the
effect of Vanitie? In the first
Ranke (as there is mentioned)
Origen pleads for the literall vn-
derstanding, and liberall Pay-
ment; in the second (for thither
they are brought) *Ambrose*, *An-*
gustine, *Hierome*, *Chrysostome* (I
take

651

Hist. of
Tiches,
10. Seld.

CR. 65

Ch. 65

take onely what is graunted) demand Tithes at least, and our of Merchandize as well as Husbandry: Clouds of Witnesses follow, both Canons, and others more priuate: and of our owne Nation; Lawes, Canons, Consecrations, in great plentie. The Authors intents I examine not, nor can I looke, but with the eyes of a respectiue Friend, to so long Acquaintance (though *vsque ad Aras* be the limits of this, of all true Friendship:) I can make this friendly vse of my Friends Labours, there to obserue the Riches of the Iewish Priesthood (*And if the Ministration of the Law be glorious, should not the Ministration of the Spirit, and of Righteousnesse, exceed in*

glo-

glorio?) The superfluitie of the Gentiles, the redundant Liberalitie of Primitiue Ages, the Opinions of some of the Ancients questioned; of many, confessed: That hereupon Canons were made by Councils; Donations and Lawes, by Kings; Consecrations, by Princes and Great Men; vntill at last, the Common & Parishionall Right, by Common, as well as Canon Lawes, was acknowledged. Many did indeed arbitrarily conferre them: but (except where all the World cryed shame on them) to some or other Church. And is it any maruell, that the splendour of Monkes and Monasticall Cells (the Colledges in those dayes of best Learning & best-esteemed

Deuo-

BR. 65

Deuotion) did dazle Mens eyes, and make them rob the Parish, for the Cloyster? Where, what the *Canker-worme* spared, following *Caterpillers* deuoured, and plucked so many thousand *Impropriations* of Tithes to their Monasteries, alreadie and before settled on the Church? To which, the transcendent Power of the Pope, like *Aper de Sylua*, plucking vp all *Parishionall Fences* at pleasure; and the ignorance and basenesse of most of their silly *Masse-Priests*, in those Times, added no little encouragement; that I mention not the Rabble of Friers, which like the *Flyes* and *Frogs* of Egypt buzzed and croaked in euerie corner, for their owne aduantage.

Ch. 65

tage. Doe not all, that decree
and make Lawes for Tithes (as
by their Canons and Donati-
ons, there mentioned, appeare)
acknowledge in them a Diuine
Right, which they render & pay,
rather then giue, as frank Almes
to God and his Church; as Du-
tie, and not meere Arbitrarie?
And if Canons of Councells, if
Lawes of Kings receiued not
present Execution; doe we not
see the like in all Times, in all
Lawes, euen the most Diuine?
Was not the Feast of Taberna-
cles, with *dwelling in Tents*, insti-
tuted by God himselfe, negle-
cted from the dayes of *Ioshua*,
all the succeeding Centuries of
Ages vnder Iudges, and Kings,
euen from the time of *Ioshua*,
till

Nehem. 8.
17.

CR. 65

till that of *Nehemiah*? To reason therefore from Practice to Right, is very weake; although in this of Tithes, many Reasons may be giuen of this Defect: The Primitiue Persecutions, the abundance then and after, farre aboue that quantitie; the intermeddling of that great *Ardelio*, the Pope; the Iealousies which Kings, not without cause, might hold of him; the state of Parishes so vncertaine, and long vnsettled; the Iarres betwixt Common and Canon Lawyers; Monasticall Preiudices; Miserie of Warres, Inuasions, Conquests; Selfe-will in Potentates; Couetousnesse of Lay Men, to detain, and of Monkes, to gaine them: Once, my Text giues
you

you the true Reason of all such Non-practice, *Verily, euery Man, at his best state, is altogether Vanitie* (and therefore no good Tithe-payer) *Selah.*

Nor can the English Church (which most concerneth vs) by any search be shewed (in any settled and peaceable Times) not before This of Ours, in plenty of Prouision; not after it, in plenty of Learning, and learned Ministers. And if any make scruple of Diuine Right in Primarie sence; yet euen those acknowledge it now too late, *after the Doves to enquire, and to deuoure that which was sanctified:* And that in this respect, there remaines, by vertue of Consecration (which you now heard

V u

also,

*Vide Seld.
Reuiew.*

Ch. 65

also, grew vpon a Primarie right
supposed) a diuine Right. And
as one single Man cannot giue
to God, and then arbitrarily re-
sume it; no more can the Body
Politike, or State, giue and take
from God at pleasure, without
Diuine Dispensation and Satis-
faction.

Num. 23. 11.

Thus this Historie giues light
for vs; and if there were any
mysterie of ill meaning (which
Charitie and his owne protesta-
tions will not suffer me to sus-
pect) yet *Balaam must blesse Is-
rael altogether, when Balac would
faine beare of a Curse*: Nor can
any argument (in my Logike)
be framed out of that Booke a-
gainst Tithes; but those Defects,
that is, the Vanities of Men, be-
fore

Ch. 65

fore mentioned. Eyther then he meant well, and was mistaken; so there Mans Vanitie: or if there were Mysticall Purposes of Darkenesse, they haue not taken, but giuen vs much euidence and light; which must proclayme his owne Vanitie. *Magna est Veritas*, Truth will preuaile, euen where her Enemies are Iudges; and *Goliath's* Sword shall cut off *Goliath's* owne Head, rather then the Church shall lose her Patrimoine, I apply this rather to others Fancies of that Worke, then that I so fancie of my Friend, the Author.

But to returne to Diuinitie: If shee hath onely the Charitie of Frank Almoners to her main-

Vu 2 tenance,

BR. 65

tenance, then is shee a Beggar; what greater Vanitie? If shee haue a Primarie Morall Diuine Right, or a Secundarie, by Consecration; yet is it enuied, quarrelled, defrauded; and therefore not farre from Vanitie. What vainer studie, then to studie to be a Beggar? Or to spend thy ample Patrimonie, for this minced Matrimonic of the Church? After so many Yeeres studie, such endangering thy Body and Life, so much expence in Maintenance, so much Sollicitation (to speake the least) for thy Preferment, such a perillous charge of so many Soules vndertaken, to reape so little to thy Selfe, to thy Posteritie nothing?

CHAP.

CHAP. LXVI.

The Difficulties in Diuinitie; some humane fraileties in some Diuines.

Suppose, that Content supply all those mentioned Defects; yet is Diuinitie a Thornie Studie, by reason of the difficultie in it selfe, and the many by-ways, which Schisme and Heresie hath made to intrap vs, and of the many mis-orderly Orders crept into this Profession. If we make the Scriptures the Rule of Faith; what varietie of Interpretations, *Literall, Allegoricall, Anagogicall, Morall*, are obtruded on the simplicitie of Faith? The Iewes

BR. 66

See my
Pilgr. 62.
c. 12.

adde their *Talmud*, or Traditionall Exposition; Others haue added a *Typicall* or *Prophetical* kind; and others, a *Cabalistical*; this also sub-diuided into worthlesse Branches, *Gematria*, *Notarikon*, *Temarab*. If in these yee obserue, how by *Talmudicall* Iewes, by *Hereticall* Masters, by *Schismaticall* Applyers, by *all* Monsters, by *Sorbone* Doctors, by *superficiall* Commenters, by *Philosophicall* Speculators, by *humorous* Nouellists, in a word, by *Humane* Diuines the Scripture is tortured, martyred, and crucified in the midst of many Theeues; that there can be but one Truth, as there is but one God, which euerie one affirmes to be with him;

him; others more soundly, with none of them : And besides these, when the Fathers are in many things dissenting with others; in some, with themselves; Councells sometimes, banded with Faction; when they more closely, later Interpreters, by an *Index expurgatorius*, are openly, made to say what other Reformers fancie; when *Scholasticall* Authors require a life to reade them; *Potemicall*, another; *Commentaries*, a third; and yet the varietie of *Tongues*, the Passages of *Times*, the Assistance of all other kinds of Learning are required in a Diuine: God helpe this Man from being intangled in the inextricable Errours of Vanitie. *Open thou mine Eyes, O*

Ch. 6
* Psal. 119
18.

* Pl. 36.9

Lord (said a good Diuine, despairing of himselfe) *that* * *I may see the Wonders of thy Law.* The Vanitie of Man dazeleth the Eyes, and makes them vncapable of such Light: *In thy* * *Light shall we see Light.*

And except hee which hath giuen vs the externall Light of Scripture, giue vs the internall sight of Faith, both aboue Nature; *Euerie Man*, euery Diuine, *at his best state is altogether Vanitie.* Witnesse the *blinde Pharises*, learned vnlearned Scribes, sub- till silly Lawyers, holy vnholie Priests, which crucified Christ vnder pretence of the Law, and thought they did God seruice in persecuting the Apostles. Witnesse the later Schoole-men, who

who trifled away Religion in
curious Questions, in which
was *plus argutiarum quàm scientie,*
plus scientie quàm doctrina, plus do-
ctrina quàm vsus. Ridemem dicere
verum Quid vetat? I had rather
Erasmus * should in many parti-
culars reueale the nakednesse of
Diuines in his time, then my
selfe. Except wee bee all taught
of God by the cooperating illu-
mination of his Spirit, the Stu-
dent studies in vaine, his Diui-
nitie is Vanitie. Haue not the
Romists copious Libraries,
haue they not Vniuersities ma-
ny? manifold Orders of Vota-
ries, each of their Cels, Couents,
Colledges, a professed Schoole
of Veritie? Armies of Students
indefatigable, innumerable?
haue

* *Erasm. Col-
loq. & Mor.
Encom.*

CR. 66

haue they not Learning, Riches, Honours, and as it were the Monopolie of the Worlds best things, yea, challenge it for Heauen too? how Voluminous are their two Cardinals, *Baronius & Bellarmine*, not to mention a world of others? But can they haue the Truth, which refuse the Scriptures iudgement? which in their Writings speake so contemptibly and blasphemously of them? which locke them vp in vnknowne Languages from the Vulgar? which obtrude vpon the Canon, Apocryphall Writings? which preferre a corrupt Translation to the Original? which equal^a Tradition to them? which (as the Rab- bines their Talmud) preferre Tra-

a Con. Trid.
Sess 4.

Traditions in as many Priuiledges as the hand hath fingers, before them? which admit no Interpretation but their owne, *Aske my Fellow if I be a Thiefe?* which flye from the Scripture to Fathers, from them to the Church, from al Churches to their Own, (arrogating all to the Church, & acknowledging no Church but their owne,) which flye from all to the Pope? And this indeede is the last resolution of their faith: that, as the *Assasines* at one word of their *Senex de Monte*, would kill themselues or any other Man; so these for the Pope disclaime Kindred, Country, Loyaltie, Wife, Life, Scripture, and (all but in termes) God himselfe.

And

A. 66
b. 66
Enchirid.
See my
Pilgr. l. 2.
cap. 12.

c See my
Pilgr. l. 2.
c. 22. §. 4.

CR. 66

And yet forsooth how many of our young Students must initiate their Theologicall Studies in Schoolemen, in *Bellarmino*? whose very name prognosticates ill successe, from worse to worse in their Studies: yet is the best but bad. *Bel* the first syllable, like the golden Head of *Nabuchodonosors* Idoll; is the Babylonish great God; *Lar*, the Punie Household God of the Romanes, like baser Metall followes; it must bee *minus*, lesse then Faith and Truth which so Romish-Babylonish mixture can procreate: And yet how many out of Him must furnish themselves with Theologie? how many must furnish themselves to the Pulpit, principal-

cipally out of Fryers and Po-
stiles? How glorious Smatterers
are they, if they can belch out in-
digested Crudities against *Cal-*
uine and *Beza*? How many doe
thus prooue meere Centaures,
halfe participating of the *Beast*,
halfe of Man? How easily from
hence declining to Lutheran,
Arminian Fancies; and if they
meet with a subtill Fryer, or hap-
to trauell ouer Sea (as they haue
done alreadie from sinceritie) to
a totall Papall phrensie? Such
Nouices are Vanitie.

And are not such as like Lap-
wings run into the Pulpit with
the shels on their heads, hauing
learned the Lapwings lesson to
make most adoe furthest from
the Nest, from their Text I
meane,

Ch. 66

meane, neuer Sophisters till now? and those, which sower with long standing, the verie Vargese of the Vniuersities, great Bottles with narrow Neckes, all their liues a filling, or hanging vp rather in the Smoke, emptic till the last? and those, which studie Questions, and disputes rather then godly edifying of themselves or others? and those, which make much stirre about Conformitie, hauing nothing else but the forme and habit of a Minister? like the Antike puffed Images on Churches, seeming to glorie in supporting that Fabrike which is the more, and on-ly, burthened by their weight? and those, that if they can, in a sordid popular basenesse humor
the

the people , and make bitter
Inuectiues against some (com-
monly the publike , and in pub-
like persons specially the Eccle-
siasticall) more religious in o-
thers then themselves, in shad-
dowes then in substance? Tru-
ly I thinke that the want of due
Conformitie to Ecclesiasticall
Discipline established by Law,
is not, or but little, in faction of
the people , but in those Mini-
sters or Diuines which humour
them, fearing (forsooth) an of-
fence, not to God, to the Prince,
to the Law, to their Oath of Ca-
nonicall Obedience, but to *John*
at *Stile*, and some Weaver or Tail-
lor, or Marchants Wife, or other
Humorist in his Parish. In *His*
Parish, said I? A double fault; for
nei-

CR. 66

neither doth hee make it His
 by cure of soules, and *Parish* is
 a Popish name; Parsons, Vicars,
 Curates, are stiles of the old Re-
 ligion: this Man must bee a *Le-
 cturer* (doth our English Church
 know such a Calling?) his Name,
 Office, Hemmes, Ha's, Ge-
 stures, Vestures, and as he dares,
 doctrine, all new, that is, all Va-
 nitie. Once, where the Minister
 is discreetly resolute, by argu-
 ment and practice bringing
 home the strayed Sheep, and not
 straying himselfe for companie,
 Experience shewes how tracta-
 ble the People are, how easily, in
 the most diffomed Congrega-
 tions, reduced. If I stay a little
 longer in this subiect, you will
 belecue mee that the Diuine is

Vanitie, which hath begunne,
and knowes not when to make
an end. And such is your Logick
and our Vanitie, it is easily con-
cluded of Diuines especially,
ex particularibus, that all are euill
if they thinke some not good.
Needs must the Diuine be Vani-
tie, that hath nothing but Vani-
tie to worke on, such ground
which thus repayes his Veritie
with fruitlesse, fruitfull Vanitie.

CR. 67

CHAP. LXVII.

Of Morall Vertue.

HAsie is it to shew of Ver-
tue the Morallitie of
Ethnikes, and Philoso-
phers, yea, of all Ciuill Men,

Xx

not

Ch. 67

* Dion. hist.
R. h. 47.

not borne anew in Christ, that it is Vanitie. Brutus a zealous Patriote, renowned for Vertue, made this the Epitaph of Vertue, and himselfe (now dying) *O misera virtus, * nihil eras nisi verba; at ego te vt inclytum opus exercebam; tu verò seruiebas fortune.* Such a verball Vertue, such a Vanity was that Ethnike Moralitye. This (as by the mouth of two Witnesses) was also the saying of *Hercules*. The Censorious Seueritie of *Cato*, *Aristides* his Iustice, *Scipio's* Continence, the Contentednesse of *Fabricius*, the Temperance, Prudence, Fortitude, Loue of their Countrey, and those other Vertues magnified so much in Histories, had their reward, and applause with Men.

God

God the righteous Iudge lookes
with other eyes, viewes the cau-
ses from which they proceeded,
for which they were done, him-
selfe excluded, as before is ob-
serued. These Vertues were
good in respect of ciuill society,
and may iustly shame vs such
dull Proficients in a better
Schoole; but make nothing
to Mans true Felicitie, his Re-
conciliation with God, and fel-
lowship with Him in endlesse
life; without which all things
are Vanitie. Hauing more fully
handled this point * alreadie, I
will say no more of the naturall
Mans Retentiues from Vice, or
Motiues to those shaddowes of
Vertue: only this I may say, *With-
out Faith it is impossible to please*

Ch. 67

* In band-
ling Omnia

67
 Rom. 8.
 14.
 1. Cor. 13.

Esay 64. 6.

Ioh. 15. 1.

Ver. 4. 5, 6.

God, by * hope we are saued, and, If we speake with tongues of Men and Angels, giue all our goods to the poore, our bodies to the fire, haue all Knowledge of Diuine and Humane Artes, haue supernaturall Faith to remooue Mountaynes, and haue not Charity, it profiteth nothing; yea, it hurteth much, all our Righteousnesse prooues filthie clouts, and this lustre notwithstanding, are but *splendida peccata*, beautifull abominations, puffe vp, but edifie not. I am the true Vine, saith the Truth, and Life, and my Father is the Husbandman. As the Branch cannot beare Fruit of it selfe, except it abide in the Vine, no more can ye, except ye abide in mee. I am the Vine, yee are the Branches: hee that abideth in me,

me, and I in him, the same bringeth forth much Fruit; for without mee can ye doe nothing. If a Man abide not in mee, hee is cast forth as a Branch, and is withered, and Men gather them and cast them into the fire, and they are burned. What Vines we are by Nature growne, out of that wilde Vine Adam, till the heauenly Husbandman transplant and ingraffe vs into the second Adam by Regeneration; what wilde Vines wee are, *Vines of Sodome*, what wilde Grapes wee fructifie, *Grapes of Gall*, is before obserued. The verie name *V I R T V S*, if ye take away *T*, the Figure and Character of the Crosse, is *Virus*, that is Poyson, and such are, in regard of Heauen and the soules


BR. 68

* *Vir* nomi-
natus, quod
maior in co-
vis est, &
hinc *virtus*
nomen ac-
cepit, Laet.
de op. s. 13.

saluation, our best acts not wa-
shed in the Bloud of the Lambe.
All Moralitie is commonly sti-
led *Humanitie*, as the name * *Vir-*
tus comes of *Vir*, & the mayne
excellencie of Man: but if eue-
ry Man bee altogether Vanitie,
then this *Vis*, *Virtus*, *Virilitie* and
Vertue, must needs vanish also.

CHAP. LXVIII.

Of Religion; how little of the
World is Christian; how little of
the Christian World Orthodox,
exemplified in the *Abaßims*,
Cophti, *Greekes*, *Surians*.

 Nd what shall wee say
of Religion? This in-
deede is the Sacred
Bond

Bond betwixt vs and God, that vnites God and Man in a holy Communion, *Et vni*, saith Saint Augustine, *religans animas nostras, vnde Religio dicta prohibetur*. So Lactantius, *Nomen Religionis a vinculo Pietatis, quod hominem sibi Deus religauerit, & Pietate constringerit*. We contend not about Names: but where is that Religion which thus reunites vs to God? Among the Heathens the fabulous Poets were their Fates, ridiculous Prophets, and they worshipped they knew not what. The Iewes haue the Law & the Prophets, the Shell, but not the Kernell; *Saluation is of the Iew*, it was of them, of whom concerning the flesh Christ came: and from Sion came the Law, the Word

BR 68

Aug. de vera relig. in
fir
Mact lib.
4. c. 28.

Ioh. 4. 22.

CR 68

of the Lord from Ierusalem: but that which was of them, is off, quite off them; and they abiding in their Perfidiousnesse, euen by their Religion, are quite cut off from it: God they please not, and are contrarie to all Men.

Mahumetane Religion couers more Ground, then the Christian Name, in all Professions; an Absurditie, without Ground, a Braine-sicke Vanitie. And if * One hath exactly obserued, of all the knowne World, onely one sixt part lifts vp her face from this Myre of Heathenish, Iewish, Mahumetan Superstitions; and hath giuen the Name to Christ. But what beside the Name? This is the

* M. Breewood.

the vulgar Religion, not in the chaunted Conuerſions of the Americans and Indians alone, (who haue but * the Name of Chriſtians, and are baptized for their Age, not their Faith, and that alſo vnwillingly) but in the moſt of all Professions, which doe not ſo much as ſtudie to know the *Great Myſterie of Godlineſſe*, or ſincerely care to praſtiſe what they know.

Alas, what doth the Southerne *ABASSINE* and *Egyptian* Chriſtians in Africa know, but Names, and, as it were, a few words of Art in * Chriſtianitie; obſeruing, with the Iewes, Circumciſion (Excision of Women they haue added alſo) Purification, Sabbathſ, Faſts, Abſtinence from

Ch. 68

* Oniedo,
l. 17. c. 9.
See my
Pilgr. l. 9.
c. 15.

1. Tim. 3. 16

* N. Godig-
nus de A-
baſſ. rebuſ.
l. 1. c. 28.

Ch. 68

from Swine, Hares, Strangled,
 Bloud, & Fishes without scales?
 With Mahumetans and Gen-
 tiles, they haue many Wiues,
 and diuorce them at pleasure:
 With the Greekes, they say, the
 Holy Ghost proceeds only from
 the Father: With the Monothe-
 lites, they acknowledge in Christ
 one Will: with the Anabaptists,
 they re-baptize, or multiply it
 rather, euery Twelfth-day, or
 Epiphanie: they deny the Ioyes
 of Heauen to Soules departed,
 with Pope *Iohn* the three and
 twentieth: They hold Romish
 Catholikes worse then Mahu-
 metans; condemne the Coun-
 cell of Chalcedon; belecue, that
 Infidels onely shall goe to Hell.
 They admit Infants to sacred
 in.

Tho. & Iesu.
 17.

inferior Orders, and to the Eucharist; baptize not till the fortieth day, vpon any Necessitie; obserue false Gospels, as that of *Nicodemus*, with other Supposititious Scriptures, and haue heaped to themselues a World of Errors; besides generally their want of Learning and Bookes, exceeding Rudenesse, and super-exceeding Superstition. Loe here the Christianitie of Africa.

Now for the GREEKES; their Siauerie is not more to the Turke in Temporalls, then to Ignorance and Error in Spiritualls. Their Constantinopolitan Patriarch, with his Followers, are by the Turkes tearmed Dogges, Ethnikes, Infidels; nor

CR. 62

Steph. Gerlach. Cruf. Turcograec. Ierem. respons. Pol. sevinc, &c.

is

BR. 68

is he admitted a Seat with the Bassa's, but when he brings his Tribute of foure thousand Duc-kets, with almost as much be-sides in Bribes : In that Church is little Preaching ; and that which is, in pure Greeke, which the Vulgar vnderstand not. The Priests liue of Almes; the Monks, of their Handy-labour ; the Bi-shops, of poore Maintenance; and how often , Widowes of their Daughters Whoredomes? Studies of Humane Sciences, cause suspicion of Heresie. Their Religion is almost all in Rites and Ceremonies. They obserue foure Lents in a yeere; eat not Bloud, or Strangled ; keepe the Iewish Sabbath; admit not mas-sie Images, but Pictures; prohi-bit

bit the fourth Marriage ; denie the blisse-full Vision till Doomes-day ; with other Opinions, fauouring of abundance of Leuen , mixed with their Name and afflicted state of Christians. This is the Christianitie, not of Greece alone, but of Circassia , Mengrelia , Thrace, Macedon, Epirus, Bulgaria, Rascia, Russia, Seruia, Bosnia, Walachia, Dalmatia, Moldauia, Podolia, the Islands of the Archipelago , Candy, Cyprus, and other Parts.

The Syrians seeme to haue their Name of Sur (so doe they call Sidon) and differ little from the former in Religion, but in Iurisdiction, wherein they are subiect to the Patriarke of Antiochia.

M. Breewood.

CR. 68
 Baumgart.
 L. 2. Vitiar.
 &c.

Antiochia. This is his Title : but that which first sounded the *Christian* Name, is now little more then a Name, the Sepulchre of it selfe : the Patriarchall Seat is remoued to Damascus; and the Archbishop thereof, by these Surians, or Melchites, is accounted Patriarke of Antiochia; although the Maronites acknowledge one of their own, residing in Libanus; and the Iacobites another, whose See is neere Merdin, in Mesopotamia; the Pope also adding, in Title, a fourth of his owne; as likewise he doth at Ierusalem and Alexandria. O Vanitie ! Foure Patriarkes in Antiochia, and none at all: (for what is foure Cyphers in Arithmetike ?) A great Citie

Boter. Relat.
 p. 3. l. 1.

CR. 69

The Georgians, Circassians, Muscovites, with other Northerne Nations; and of the Jacobites and Maronites.

A. Busbecq.
cp. 3.

to

BR. 69

to Drunkenesse, Belly-cheare, Dauncing; might seeme small to the kindnesse of the Brother, or Husband, which commend their Guests to their Wiues or Sisters, esteeming it a credit, if they can please: Few are Virgins at ten yeeres; Theft as with the Spartans, if cunningly done, is a matter of Reputation.

*Vid. G. Interiano del-
la vita de
Zybi ap.
Ram. part. 2*

The *Circassians* haue no Letters; their Priests mumble the Greeke Liturgie, which they vnderstand not: if they will write to any, they get some lew to doe it. They are not baptized till the eighth yeere: and as if this tied them to serue the Deuill (specially the Gentry) enter not the Church till threescore, that is, till infirmitie of Age disables

ables them to the Deuills seruice, in Robberie; in the meane while, sometimes without dores, on Horse-backe, they heare their vn-conceiued Liturgie. Thus Religion teacheth them, That Robberie excludes holy Places; but not to exclude it from their Hearts, the best Temple, Is not this also Vanitie? They haue no Iudges, nor written Lawes, to force their Great Ones; and therefore greater Force is both. Murther is common; Many Wiues esteemed lawfull: Other their Courses are more befitting wilde Beasts, then ciuill Men. Yet are these a Nation Christian.

And so are the *Muscouites* also of the same Religion with the
Y y Greekes;

Ch. 69

Greekes; but differing, in exacting Marriage before Orders, and distributing the Eucharist (both kindes mingled in the Chalice) with a Spooone. The seruile condition of this people is such, that their late Tyrant *Iohn Vasilowich* said, they must be shorne once a yeere, like Sheepe, or oftener, like his Beard, to make them grow better. Preaching is not knowne, the whole Clergie being vtterly vnlearned: Twice a yeere, on New-yeeres day, and *S. Iohn Baptists*, the Prelate, in his Cathedrall Church, hath a set forme of Words, in a poore Exhortation to them. They are watchfull to keepe out Learning, lest (forsooth) it should breed Inno-
uation;

uation; and therefore will not allow Printing. Their Prelates being such; no maruell, if their numerous Priests and innumerable Friers be verie Blockes. One of them, by Master Doctor *Fletcher* asked, how many Evangelists there were? answered, he knew not; how many Apostles? he thought Twelue; how he should be saued? hee knew not whether he should, or no; if so, he would be glad; if not, what remedie! Why he shoare himselfe a Fryer? because hee would eat his Bread in peace. They reade not, but account dis-authentike the foure last Bookes of *Moses*, as abolished by Christ; for which cause, they reade not the Prophets pub-

D. Fletcher.

L.R. 69

likely, as proper to the Iewes. The Psalmes they accept, and New Testament. They, in the yeere 1588. bought the Patriarkeship of the then Patriarke of Constantinople; who sold it, to be reuenged of the Greekes, which had deposed him. Traditions they equally, the Church they preferre, to Scriptures. A world of other Ceremonies and wicked Opinions they haue, agreeing with these Foundations.

As for the *Lappes*; some are Christians, but without Letters altogether; and exceeding Sorcerers and Witches, wherein they passe all Nations.

Other Northerne Nations I might name, that haue a kind
of

of Heathenish Christianitie ;
professing Christ in Name, but
in many things follow their An-
tique Ethnike Customes.

Livonia was by force of the
Dutch Knights made Christi-
an; but euen still their *Se leaues*
and Heathenish Groues, with
Deuillish Rites, are not extir-
pate : And *Lithuania*, among
the Rustike people, is not quite
washed from Gentilisme, in
Rites and Customes.

The Christians in *Asia* and
India, before the Portugall Con-
quests, were *Nestorians* ; and in
the hither Parts, Mesopotamia,
Babylonia, Cyprus, Palestina,
Iacobites : of which, are reckoned
a hundred and threescore thou-
sand Families, by some ; others
say,

Y y 3

say,

Ch. 69
(P. 2)

Bel. par. 3.
Brisen-
bach. Vi-
triac.

CR. 6j

say, this Heresie is spred in for-
tie Kingdomes. These vse Cir-
cumcision, and Crosses branded
with hot yrons; honour *Diof-*
corus and *Iacobus Syrus* for Saints,
and are much like the Egyptian
Cophiti and *Abassines* in Supersti-
tions and Heresies.

The *Armenians* haue two Pa-
triarkes of their owne; beleue
not the Soules Blessed, till the
last Day; exact Marriage of
Priests; Re-baptize; abstaine
from vncleane Beasts; obserue
a strict Lent, without Milke-
Meats, Oyle, Flesh, or Wine;
obserue Festiualls on times dif-
fering from other Christians,
fasting on our Christmas day,
celebrating the Annunciation
on the sixt of Aprill; and Purifi-
cation,

cation, on the fourth of February, &c.

Ch. 69

The *Maronites* haue diuers of the same Opinions with the former; also distribute the Communion to Infants; giue the Father power to dissolue his Childrens Matrimonie, if he mislike; create Children, of five or sixe yeeres, Sub-Deacons; eate no Strangled, or Bloud; exclude Women from the Communion, in time of their Disease; maintaine the *Monothelite* Heresie.

Lo here a brieve summe of the Christian Nations at this day; and their manifold Errors and Superstitions, that is, their Vanitie in the Christian Veritie.

As for these Westernne parts,
One hath written a Learned
Treatise, to which I referre the
Reader. I write not heere a large
Historie, but shew that of so
many Christian Nations, few
haue any more generally then
Rites and Shaddowes, a Body
almost exanimate and dead.

CHAP. LXX.

Of Papists and other Sects; of Vanitie in most mens liues, notwithstanding veritie in Doctrine.



IF we should adde the
abominable Superstitions
and Heresies of the
Romish Church, which confounds
in a strange Dialect, Catho-
tho-

tholike and Romane, if a World
of other Heresies, Familists, A-
nabaptists, Tritheites, and a name-
lesse number of Monsters not
worthy the naming: I should
goe beyond mine owne intent,
your patience, and yet not bee
able to expresse the exceeding
Vanities that haue attended Re-
ligion. *Corruptio optimi pessima.*
Neuer were so great euils in the
World, as these which Religion
hath hatched and nourished.
Veritie procreates not Vanitie;
but Man is Vanitie; vnder a
name of Religion obtrudes vp-
on God and Man, Hypocrisie,
Superstition, and all kind of Vil-
lanie. Haue not *Epiphanius*, *Au-*
gustine, and others written whole
Volumes of Heresies? Are not
the

CR. 70

the greatest part of the Fathers Workes, Confutations of false Religions? and My Pilgrimage, what is it but a large Commentarie of Mans Vanitie in this kinde? Could the Deuill euer but vnder colour of Religion haue made the Tēple a Stewes, yea, of Sodomites? or haue taught Men to haue burned their Children (sweetest pledges of Nature) to *Molech*? or haue made Men beleue that to kill Kings is tolerable, nay, commendable, nay meritorious? What more against sense, then Transubstantiation? against Reason, then Self-Whippings, Murthers, Treasons? against Religion, then Dispensations for Othes, Indulgences for future sinnes,

sinnes, and any thing to be done
in a Papall conceited *ordine ad*
Deum? How vainely doe they
contend for Merits of Workes?
and yet after Voluminous toiles
against the Protestants in this
point, *Bellarmino* * confesseth,
that this is safest, to relye wholly
and only on Gods Mercies; so
vaine is that their Champion a-
gainst the Truth: like lustie E-
sau, after his fresh and fierce
hunting, so doe they at their
death sell their Birthright for
Jacobs Potage, the Protestants
Grace, and that which they so
much deride, *sola fides*, that is,
Christs Righteousnesse by Faith
alone apprehended. Said I, that
little is left of Christianitie but
the name? How many seeme a-
tha-

CR. 70

* Bell de
Iust. l. 5. c. 7.

BR. 70

shamed hereof, and call themselves by the Masters of their Sects and Orders? How many pray more, and more vow, to Angels and Saints, then to God and Christ? and what Papist doth not (though in words otherwise) really more addict himselfe to the blessed Virgin, then our blessed Lord, God ouer all blessed for euer? more *Aues* then *Pater-nosters*, more *Fasts*, *Feasts*, *Pilgrimages*, *Guildes*, *Vowes*, *Offerings* to that name, then the Name of Christ; as if they would shortly grow *ashamed* of the Christian Name also? And truly, *Catholike Roman* pleaseth them much better. *Tantum Religio poterat suadere malorum?* Religion the heauenly

uenly Medicine against Vanity,
hath vanished, by the Vanity of
me, into the most Hellish Vanity
of al others, degenerating either
into *Superstition*, as in all false
professions; or into *Hypocrisie*,
by professing truth in falsehood.

And are not these the com-
mon Diseases? so little a part of
the World in name *Christian*!
and so little little not covered o-
uer (the name notwithstanding)
with Antichristian Heresie! and
euen where the Truth is (O the
Vanitie of Men!) so vnchristi-
an liuing, so little knowledge, so
lesse then little power of that
Truth in the most Mens con-
uersations! *They say they know
God, but by their workes denie him,
being abominable and disobedient,*
and

CR. 70

Titus 1.16

Ch. 70

Rom. 3. 10,
11, 12.


and vnto euery good worke Repr-
 bate. The Foole hath said in his
 heart, There is no God, they are cor-
 rupt, they haue done abominable
 workes, there is none that doth good,
 The Lord looked downe from Hea-
 uen vpon the Children of Men, to see
 if there were any that did vnder-
 stand and seeke God. They are all
 gone aside, they are altogether be-
 come filthy, there is none that doth
 good, no not one. Let no man think
 mee harsh: the Apostle himselfe
 applyes this Psalm to euerie
 Naturall Man, which though he
 Dogmatically thinkes that there
 is a God, yet doth not practically
 bethinke him of God, but liues
 as if he should neuer bee called
 to accounts, and examined at
 that High Tribunall And there-
 fore

fore though the Light of the Creature without him, of Nature within him, of Scripture about him, inforce a Confession of God, yet Vanitie makes This, all Religion, all Vertue, all good things to vanish into smoke, except God renew by Regeneration, *and Christ dwell in the heart, and purifie the heart by Faith.*

CR. 71

CHAP. LXXI.

Vanitie exemplified in the most remarkable Men for humane Felicitie.

 Et mee instance this in two kinds of Examples; the one most eminent in worldly happinesse, or as you may

Ch. 71
Arist. Rhet.
cap. 9.

may terme it with the Philosopher, *Fortune*, in all things which Nature can giue; the other, in all things whereof the Natural Man is capable; the one without, the other within the Church. I will not for worldly Felicity produce the Example of *Polyxenes*, Prince of *Samos*, who being glutted with Fortunes continuall Dalliance and Delicacies, sought to auert Her by voluntarie casting into the Sea a Ring which of all his substance he esteemed most precious, and had the same deliuered him againe by a Fish at his Table, the same being found in her Belly, fortunately shall I say, or fortunate-Lye? for he was after crucified. Nor will I hold those
Men

The Historie of Man.

Men happie, which *Solon* mentioned to *Cræsus*, who thought himselfe the happiest: nor those which the *Delphike Oracle* (who lookes for Truth from the Deuill?) adiudged most happie, *Phedrus*, which had dyed for his Country; and *Aglaus Psophidius* which had neuer gone out of his owne ground, being a competent Possession in a corner of *Arcadia*: nor the two *Metelli*, the Father & the Sonne, so celebrated in the *Romane Historie*; the one *Pontifex*, twice *Consul*, *Dictator*, *Magister Equitum*, *Quindecimvir*, and famous for Ten glorious perfections, a Warrior, Oratour, Generall, Senatour, Many Children suruiuing him, the Wisest, the most Honored, the Richest,

Z z

the

*Plin. l. 7.
cap. 45.*

*Plin. l. 7.
cap. 43.*

A.
P. 71

the Chiefe in Chiefe and greatest Exploits, and which only in his, in any time was priuiledged to be carryed to the Court in his Chariot. Alas, this extraordinarie fauour could not make amends for his Eyes lost with fire in *Vesta's* flaming Temple, while hee sought to saue the *Palladium* from the violence of the flame, a double Argument of Miserie externall, and internall Blindnes. Nor was his Sonne *Q. Metellus* happie euen in Secular Felicitie, who, besides his most ample Honours, and Sirname *Macedonicus*, was carryed to his Funerall by foure Sonnes, one of them *Prator*, three had beene *Consuls*, two of which had publickely triumphed, and one had beene

Cen-

The Historie of Man.

Censor, but in the flower of his Glorie was violently seized on by a Tribune, and had beene throwne downe the *Tarpeian*, if he had not owed his life to another Mans rescue.

CHAP. LXXII.

*This more fully obserued in A v-
G V S T V S, Fortunes dearest
Minion.*

BUt set him in the mids,
whom all the VWorld
hath admired, A v G v-
S T V S himsele, *quem vniuersa
mortalitas in hac censura (fœlicita-
tis) collocat, as Plinie speaketh; a
Man most Nobly descended;
for Riches, Honour, Friends,*

Suetonius.

Z z 2

Em-

CR. 72

Suetonius.

Empire, Fortunate Victories, most adored; for bodily good things, of comely stature (*forma eximia, & per omnes etatū gradus venustissima*) of most amiable visage, and that also Maiesticall by his bright and shining Eyes (*quibus etiam existimari solēbat inesse quiddam diuini vigoris*) his Bodie also hauing a naturall Impression, and spotted Characters of the *Celestiall Beare*: being to Maturitie, aged threescore and sixteene; of which besides the time of his *Triumvirate*, with *Antonius* and *Lepidus* twelue yeers after that with *Antonius*, he ruled the State alone foure yeeres. He accomplished five Ciuil Warres, two Forraignes closed the Temple of *Ian*, which

had beene but twice done from
the Cities first Foundation: for
the loue of his people; (who, *ere*
collato, erected a Statue to *Musas*,
the Physician, which in a Sicke-
nesse recovered him, and placed
by *Æsculapius*) for the Fame of
Posteritie (hauing still through
the Ages of the World a moneth-
ly Anniuersary, and things of
greatest splendor, expressed by
his Name, *Augustissima*) neuer e-
qualled: admired for his many
many worthy Acts, and leauing
hime a Marble Citie which he
found of Bricke; a Mirroure of
Liberalitie, of Seueritie, of Cle-
mencie, of Patience, and Mo-
deration; yea, Famous, for Arts
and Studies; of whose Felicitie,
seuenteene Presages were Fore-

BR. 72

runners, as if Supernall Powers had thereunto conspired, many Prodigies also before-hand, signifying the prosperous euent of his Warres; and most famous in this, that in his time, the Lord of Eternity tooke Humane flesh, and vouchsafed to be inrolled his Subiect, before he was borne, *Augustus* his Deceit occasioning His Birth at Bethlehem. As for the Cities, (so many *Cesareas*) built to him by Kings, and so many Temples also, in his life, with the madnesse of satiate Men to honour his Memorie after his death, recorded by *Suetonius*, and others, He passe: Hee, they, are passed and long since Vanitie.

Nay, euen of Worldly Happi-
nells

ness no Example can bee gi-
uen, though wee exclude future
Hellish Miseries. *Augustus* him-
selfe thus happie, yet was also in
as many things vnhappie and
miserable; and let the World be
Iudge. Hee was repelled by his
Vncle *Iulius*, and *Lepidus* prefer-
red in the Master-ship of the
Horse-men; the blood of so ma-
ny Citizens in five Ciuill Wars;
his owne hurts in the Dalmatian;
the odious Proscriptions made
in his Triumvirate (wherein
Tully also lost his life) *Antonie*
ouer-topping him in the Autho-
ritie of their ioynt Empire; his
flight in the Philippine Warre,
and three daies lurking; his swel-
ling Dropsie, painfull Stone,
and many other Diseases; the

*Vid. Suet.
& Plin. l. 7.
cap. 45.*

ER. 72

many Mutinies of his Souldiers;
 many Conspiracies against him,
 so little issue, and that also too
 much, enough, by the villans
 thereof, to swallow vp the sweet-
 test of his Fortunes; the Rebel-
 lion of Illyricum; the Dearth, Pe-
 stilence, and Miseries in his
 time; Abdication of *Agrippa*,
 and desire of him after; his In-
 lousies of his Wife and *Tiberius*,
 his Successour, a Monster, and
 the Sonne also of his Enemy; his
 infamous Pathike abomination
 in his Youth, (*videsne vt Cyna-
 dus orbem digito temperat?* spoken
 in publike Games, being applyed
 vnto him by the whole people)
 his many Adulteries, with many
 other internall Vices, externall
 Crosses; protest & proclayme a-
 gainst

gainst a Worldly Happinesse in
Augustus, the Minion of For-
tune, and greatest Worldly Fa-
vourite.

The World to her Darlings
giues no sweet Meats, but she
addes Vineger, not to whet
the Appetite, but to set the
Teeth on edge. But Christi-
ans know, that without Christ,
all Men are *without Hope, with-
out God in the World*; and there-
fore without true Goods and
Goodnesse.

Eph. 2.

CHAP. LXXIII.

*Examples of the best state of Men
in the Church: Saint PAULS
Priviledges, and Censure of
Him.*

68. 73

Himselfe : Some mention of
late Occurrents.



Open the vayle of the Temple, and see, if within the Lappe of the Church, you can see Happinesse flowing from any other Fountaine. How many of the Pharises were admired for learned Lawyers (as *Gamaliel*) for deepe Diuines, for sanctiue of Life, for all Diuine Prerogatiues? Was not *Iudas* a Christian, an Apostle, a Preacher sent by Christ himselfe, a Miracle-worker, a Man seeming the Patron of the Poore, and of such authoritie with the Twelue, that when he spoke (so *S. Iohn* relates it) all the rest (as appears by the other

Ioh. 13.
Mar. 14.
Mat. 26.

other Evangelists) followed his Faction, and all suspected themselves, rather then him (*Master, is it I?*) such opinion had they of his sinceritie? I need not adde, that Judas was a Theefe, an Hypocrite, a Traitor, a IVDAS, the Sonne of Perdition.

If any Man had whereof to reioyce, or trust in the Flesh, Saint PAUL had more; Circumcised the eighth day, of the Stocke of Israel, of the Tribe of BENJAMIN, an Hebrew of the Hebrewes; as touching the Law, a Pharise; concerning Zeale, persecuting the Church, touching the Righteousnesse which is in the Law, blamelesse. See yee not here a blamelesse Moraltie, a Profession of Diuinitie, a great Lawyer; with so many other

Ph. 3. 4.

Pre-

Ch. 73

1. Cor. 4. 7.

Ph. 3. 8, 9.

Prerogatiues, in a *Persecutor*? These things, which others accounted *Gain*, at his *Conuerſion* he eſteemed and found, in true valuation, to be *Loſſe*. Yea, and after his *Conuerſion*, after his *Apoſtleſhip*, after his *Miracles*, *Conuerſions* of ſo many Nations, *Labours* more abundant, then of all the reſt; after ſo many *Perils* and *Perſecutions*, after his *Exaltation* into the *third Heauen*: yet becauſe *euery Man* at his beſt ſtate (and what meere Man was euer at ſuch a beſt ſtate?) is altogether *Vanitie* (*What haſt thou, that thou haſt not receined?*) he finds a meere *Blanke* in *Computation* and caſting vp all his eſtate, and caſts all ouer-board, to ſaue his life. Yea doubtleſſe
(heare

(heare his owne words) and I
count all things but losse, for the ex-
cellencie of the knowledge of Christ
Iesus my Lord, for whom I haue
suffered the losse of all things, and
doe count them but Dung, that I
may winne Christ, and be found in
him, not hauing mine owne Righte-
ousnesse, which is of the Law, but
that which is, through the Faith of
Christ, the Righteousnesse which is
of God by Faith. Hee puts off
all his owne, to put on Christs
Righteousnesse; and that at this
present, not long before his
death. So vaine a thing is Man,
the best of Men, that, as another
Prophet proscribeth all our Righte-
ousnesse as filthie Menstruous
Ragges; so this sends vs to Christ
alone, who is made vnto vs, of
God,

Ph. 1.
Ch. 75

ELC. 6.

2. Cor. 1. 30

2. Cor. 5.
vii.

Gal. 2. 20.

God, *Wisedome*, *Righteousnesse*,
Sanctification, and *Redemption*.
He that knew no Sinne, was made
Sinne for vs, that we might be made
the *Righteousnesse* of God (not
ours) in him, not in our selues.
And therefore S. Paul disclaims
his owne life, that Christ may liue in
him, and that what he thence-forth
liued, might be by the Faith of the
Sonne of God, who had loued him,
and giuen himselfe for him.

Herein Paulus was Magnus,
and better deserued that Name
(for greater and iuster were his
Exploits and Conquests) then
Pompeius Magnus, or Alexander
Magnus, or Fabius Maximus, or a-
ny other of those greatest Names
of Men: nay, till Saulus become
Paulus, till Man become Little,
No-

Nothing, Vanitie in himselte, he is not capable of true Greatnesse, of true Happinesse.

And hereby art thou Great and Happie, Greatest and most Glorious ANNE: (for who should, vnder colour of I know not what Presumption, hinder Beggars also from looking on the Sunne, or walking by the Light of the Moone? and it is the basenesse of the baser Vulgar, that like the Earth, is impropriated; the Heauens and nobler Elements are common to all: None but * *Apelles* may paint *Alexander*; but his Man may hold & behold his Masters Worke: and I which began this Funerall Meditation presently affect, & partly on the Occasion of that

* So may I say of my Gracious Master, the most reuerend Archbishop of Canterburie, which preached at her Maiesties Funerall.

BR. 73

that *Occasus*, the setting of the Great, the second Light in our Hemisphere; and consummated the same on the day of her Funerall, adding the Blacker of these Lines to that *Blacke Cloud of Witnesses*, with lesse Pompe, but not with lesse Truth, may by this Epitaph testifie my Dutie, and in the best state, Man Vanitie. But how am I vanished, dazeled, and darkened, till I haue lost my selfe and Reader, with the lustre of that Bright Name, shining in this, in a better World, after the Blacknesse of that setting Cloud?) Hereby art thou Great and Happie, Greatest, and most Glorious ANNE; not because the Daughter, the Sister, the Wife, and in our

BR. 73

our Hopes, the Mother, of so many Renowned Kings; not for Thy participation (*Luna luce lucens aliena*) in Crownes and Scepters, in Loue and multitude of Subiects, in Fame, and other the greatest of worldly Greatnesse: but by this *Faith*, which stripped Thee of Thy selfe, before Thou wast stripped of those other Royall Ornaments, and clothed Thee with Christ.

Herein being dead, *shee yet speaketh*; Her Confidence was fixed in the onely Mercie of God, and Merits of Christ: Merits of Others shee vtterly disclaymed; for *Peter* and *Paul* had need of a Sauour themselves. Christ Himselfe inuites to Himselfe (diuers times Shee

If my cares were then more greedy the happie in that thrōg, or my Pen be here more forward then fitting; let my loyall Affection and this Argument be Intercessors for my pardon

A a a

re-

Ch. 73

repeated it) *Come vnto me all yee that labour, and are heauie laden, and I will refresh you.* This Faith in more, & more feeling words, vttered in Her Swannes Song, and last Extremes, and agreeing to that liuely Christian vigour in Her course of Life; Her harmelesse & beneficent Power to the Subiect; Her Obsequious and Coniugall respect to His Maiestie; Her dayly Deuotions vowed and performed on Her Knees to the Great King; with many other Her Vertues, which I am vnworthie, vnfit to mention; haue recorded Her Happie, both in a blessed Memorie here, and a memorable Blessednesse for euer; haue proclaymed on Her behalfe, that not Her Maiestie,

Her Selfe, Her Greatnesse,
and Goodnesse, but Her Morta-
litie is by Death mortified, Her
Sepulchre, in Her Monument,
buried, and Her Vanitie altoge-
ther vanished.

And now, O Queene, liue for
euer; liue that true and neuer-
vanishing Life; reigne with thy
true Lord and King, the Truth
and Veritie; enioy the Ioyes of
Angels, thy Companions, and
the Societie of the Heauenly
first-borne, and the sweet (not
carnall) loues of thy *Quondam*
Great, but now farre greater
Sonne; then an Earthly Prince,
now a Heauenly King; whom
Diuine Providence called hence
together with others of Thine
(here Infants; there, more then
Aaa 2 Men)

CH. 73

Men) that Thou mightest find of thine Owne, in that Coelestiall Court, to entertaine Thee, and congratulate Thy Welcome.

And Oh, how did wee feare, least our Sinnes, which had now robbed vs of our *Morning-Starre*, that Hopefull HENRY; and of that other Eye of our *Brittish Orbe*, our *Siluer, Sweet and Gracious Moone*, would also haue (not eclipsed, but) hastened our remayning *Golden Sunne* out of this *Hemisphere*? That the Heart of our World, the *Sol* (Sole Eye) of our Heauens, the brightest Gemme in the Huge Ring of our Ocean, Great Britaines greatest King, Father of our Peace, Patterne and

and Patron of Learning, Disper-
ser of the Mists (both Schismes
and Warres) in Neighbour
Regions, Light of our Eyes,
High Steward of our Hearts,
and liuelyest visible Image a-
mongst vs of the Liuing Inui-
sible God (by the Vanitie of
our Sinne) would haue vani-
shed from our Eyes for euer?
A Vanitie that had beene to vs,
and to Him also, as a Man,
how-euer inuested with all se-
cular Titles of Greatnesse. But
Grace had prouided to Him a
more enduring Kingdome :
The day of Death had beene
a Birth-day to Eternitie ; Life
had arisen in Death, and Va-
nities had killed His Vanities
onely ; His Faith in I E S V S,

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Amos 7.

whereof hee hath called the World, by his Writings, to witnesse, had beene the Defender of Him from Vanitie, who is iustly entituled, the *Defender of the Faith*. But what doth *Amos* (may some *Amaziah* whisper) at the *Kings Court*? I answer, Vanitie is there, and doth more harme then I can: I aske againe, Did not Vanitie moue that question? Doubtlesse, the vanitie of Courtiers, Nobles, Gentry, Citizens, Priests, People, all sorts, make me afraid; and for the worthinesse of that *I E S V S* alone, to that Blessed *KING of Kings* to pray, that He will enlarge his Dayes, which hath enlarged his Heart so like to *Salomons*, that my poore skill in Historie knowes

knowes not so neere a Paralell
in all Ages. Neere said I? in
two respects before him; that
the loue of Women (And is not
this a Miracle, the King of Mi-
racles, a King to be herein a
King of himselfe?) hath not,
doth not misse-leade him; and
secondly, in this aduantage of
Euangelicall Times, that if Iohn
Baptist were greater in the know-
ledge of Christ, then any which
had beene borne of Women, and
the least in the Kingdome of Hea-
uen, should be greater, and able to
say more of Christ, then hee;
what shall we say of Him, not
the least, but the great Stupor
and Wonder of Diuines; a
King of that Nation also?

But what doe I? if I say the

Aaa 4 Truth,

Mat. II. II.

Ch. 73

Truth, it seemes, or will in after Ages (if any Age outlive his lea-
 ned Moniments) seeme Flattery
 (a Vice which to a King in my o-
 pinion is *High-Treason*, & *Felony*,
 to a priuate Man, as depriving &
 robbing them of theselues) & if I
 be silent where my Text saith, *Every*
Man, I may seeme partial to
 say much, is little, to say little, no-
 thing in me, little or much, Truth
 or Silence, may all be adjudged
 Temeritie, & Vanitie; My Text
 shall speake (let Me be silent) *Every*
Man at his best state is altogether
Vanity. Kings of the best Men, if
 this be all, are Subiects of Van-
 ity: Subiects of the best Kings, ex-
 cept the best King renew them,
 are Slaues of Vanitie: Kings and
 Subiects are altogether Vanity.
 But

But heare, O King of Heauen,
whose Name is I am, without all
shadow of chage, to whom we make
Prayers & Supplications, Interces-
sions, and giuing of Thankes, for all
Men, and for Kings; (euen to pray
for them, is to acknowledge a Su-
perior King, *Eternal, Inuisible, only
Wise, without Whom they are Va-
nitie) & grant, that as thou hast
shewed *thy Word vnto our Iacob,
thy Statutes and Iudgements to this
our Israel, and hast not dealt so (in
that measure) with any King, with
any Nation; so let the Name of the
God of Iacob defend Him, that he
may long feed Iacob his People, &
Israel his Inheritance, according to
the integrity of his heart, and guide
the by the skilfulness of his hands: that
(as in a Northern Climate) his pre-
sence

BR. 73

* 1. Tim. 2. 1

* & 1. 17.

* Psal. 147.
20.

BR 73

fence may cause a long Summers day; that rather His Sunne (this Sunne) the Measure and Measurer of Mans dayes, may goe backe, as in *Hezekiahs* time; or stand still as in *Ioshua's* time; or some-what of our Yeeres to bee abridged to lengthen His: Once, that our Sinnes and Vanities bee separated from vs (by thy Grace and our vnfeined Repentance) that they may not separate (not our KING from GOD, but) GOD & his KING from vs: and that after this latter Sunne-set, a Mid-day Sunne (His mature Sonne) may succeed, without interposition of Night in our British Horizon.

Amen. Lord Iesus.

But mee thought in the verie
men-

mention of his Name, I heard
 an appeale to Salomon: to Salo-
 mon you shall goe. But whither?
 alas, Salomon is vanished, and
 hath in word and deede left vs
 the best euidence, that Man at
 his best state is Vanitie; his Se-
 pulchre was long seene, but
 longer since buried in it selfe;
 and his suruiuing Workes, the
Proverbs, proouing euery Man a
 Foole; and therefore Vanitie
 (without Christ the true Wise-
 dome) his *Canticles* singing the
 blacknesse of the *SPOUSE* in
 her selfe; her beautie, only from
 her Lord and Louer: and *Ec-
 clesiastes*, a whole Booke more
 purposely written on this Ar-
 gument. A three-fold Cord of
 Diuine VERITIE, by Hu-
 mane

ER. 73

mane Vanitie, impossible to
bee broken.

CHAP. LXXIIII.

SALOMON, the most complete
in all Humane, and some more
then Humane Excellencies of
Bodie, Minde, and State, consist
of Vanitie vpon Record.

Will you now haue an ex-
ample beyond exam-
ples, of all internall and
externall splendor in one Man,
a Man also studied in this point,
and purposely making experi-
ment of this matter in question.
Looke vpon Salomon, one be-
fore hee was borne, promised
and named by Prophecies. Be-

hold.

bold, a Sonne shall bee borne vnto thee, who shall bee a Man of rest, and I will giue him rest from all his Enemies round about; for his Name shall be SALOMON, * and I will giue peace and quietnesse vnto Israel in his dayes. Hee shall build an House for my Name, and bee shall bee my Sonne, and I will bee his Father, and I will stablish the Throne of his Kingdome ouer Israel for euer. Neither did God repent of this promise, but when he was borne, the Lord loued him: And he sent by the hand of Nathan the Prophet, and he called his name Iedidiah (loued of God) because of the Lord. Now for his Felicitie, it was such, that the Miracle of Earth and Mirrour of Heauen was built and consecrated by

1. Chron.
22.9, 10.

Ch. 74

* Peace-
able or
Peacema-
ker.

2. Sa. 12. 25

P. 74

1. Kings 8.
11.

1. King. 10

by him, God himselte in visible Glorie taking possession of the House which Salomon had built, so that the Priests could not stand to minister, because of the Cloud, for the glorie of the Lord had filled the House of the Lord. And how poore were the Hecatomba of Heathen Princes, compared to Salomons Peace Offerings at the Consecration 22000. Oxen, & 120000. Sheepe? What should I adde those new and farre Nauigations to Ophir, the Sea and Earth presenting Salomon a Tribute of Rarities? His Reuenues, Customes, most magnificent Palace, Throne, (*the like not in any Kingdome*) Vtensils of Gold (*Siluer was nothing accounted of in the dayes of Salomon*)
Cha

Ex. 74

Chariots, Horses, Golden Targets, Almug Trees, precious Stones? Yea, all the Earth sought to Salomon, and brought euerie Man his Present: and the King made Siluer to bee in Ierusalem as Stones, and Cedars made hee to bee as the Sycomore Trees that are in the Vale, for abundance.

But the Soules riches are the richest! Salomon had both, and exceeded all the Kings of the Earth for Riches and for Wisdome: Loe, I haue giuen thee (saith Wisdome himselfe) a wise & an vnderstanding heart, so that there was none like thee before thee, neither after thee shall any arise like vnto thee: and I haue also giuen thee Riches and Honour, so that there shall not bee any among the Kings like vnto

1. Kings 3.
12.

1. Kings 4.
31.

Ver. 32.

Ch. 74

Ver. 33.

Ver. 34.

vnto thee all thy dayes. And hee was
 wiser then all Men, and his Fame
 was in all Nations round about.
 For his Ethikes, Oeconomikes,
 Politikes: hee spake 3000. Pro-
 uerbes: and his Songs (One is ex-
 tant of the deepest Mysterie in
 Diuinitie) were a thousand and
 five. Touching Naturall Philo-
 sophie, not coniecturally, as Ari-
 stotle and Theophrastus, but by
 Diuine Wisdome: Hee spake of
 Trees from the Cedar to the Hyssop,
 hee spake also of Beasts, and of
 Fowles, and of creeping Things, and
 of Fishes. And there came of all
 people to heare the Wisdome of Sa-
 lomon, from all the Kings of the
 Earth, which had heard of his Wis-
 dome. Yea, a glorious Queene
 came from a farre Countrey,
 with

with a magnificent Trayne, and munificent Presents, to prooue him with hard questions, all which hee told her, and so dazled her Eyes with stupor and amazement, that she accounted his Fame a Mincer, and (contrarie to her wont) a Halfe-reporter of his Prosperitie and Wisedome; and admired in his Men (that which to all Men we deny) their Happinesse. *Happie are thy Men, happie are these thy Seruants, which stand continually before thee, and beare thy Wisedome.* Shall I adde, that *Salomon* was also in all these a Figure of CHRIST, whose Throne alone is stablished for euer; and the most liuely Figure that euer was of Him, the King of his Church? that *Salomon*

B b b

was

CR. 74

2. Tim. 3. 16

2. Pet. 1. 21

was a holy Man (for God loueth not Sinners) a Prophet and Penman of three Bookes of Scripture, and *all Scripture is giuen by inspiration of GOD, a Word of Prophecie, which holy Men of God spake, as they were mooued by the holy Ghost?* that wee haue all these things related to vs, not by humane Historie, wherein fallhood can scarfly be auoided, but by Diuine Testimonie?

1. King 11.

Yet the same Scriptures witnesse (turne now the other side of the Lease, behold, the blacke Booke) King Salomon loued many strange. Women of the Nations which God had prohibited, had seuen hundred Wiues, and threc hundred Concubines, and Salomon (ouerthrowne by Wo-

Women: a disgracefull Foyle) *did euill in the sight of the Lord: he which had built the Temple, builded an high place for Chemosh and for Molech, the abominations of the Heathen, and for all his strange Wiues; and these things remayned long-after as Moniments of his shame, scandals to Posterity, & the seeming Sepulchres of Salomons sinceritie. The Lord was angrie with him, and stirred vp Aduersaries vnto him, Hadad the Ammonite, and Iereboam, and Rezon, yea, and caused Ahijah the Prophet, to prophesie euill of Salomon; & this glorious Sunne, after so faire a day, set in a Cloud; for euery Man at his best state is altogether Vanitie. Habemus confitentem reum: Salo-*

2. King. 23.

13.

CR. 74

mon writ a Booke to *preach* this, together with his Repentance to all Posteritie ; the Theme whereof is Vanitie of Vanities, all is Vanitie : the Arguments drawne out of the profunditie of his Speculations, the certaintie of his Obseruations, and the Example of Himselfe ; a Man most able by his Wisedome, Riches, and sensuall experience to finde the account; who also purposely gaue his heart to seeke and search out by Wisedome all the Workes that are done vnder the Sunne, and behold (*Summa totalis*) all is Vanitie and Vexation of spirit. The Book is in your hands, and might haue kept this out of them, if yee were good Students therein. But is all Vanitie?

tie? then this also : and to what end should Men take notice of an incurable Disease? Nay, the end of that, of this Booke is, to teach that *whatsoever is of the flesh is flesh*, that Man without supernaturall Grace, or by naturall Arrogance ascribing merit and confidence to that Grace (which passing thorow so foule a Pipe, though in it selfe Water of Life, sustaynes some inherent pollution and imperfection) is Vanitie, altogether Vanitie. Hee began his *Prouerbs* with, *The feare of the Lord is the beginning of Wisedome*; he ends with this, *Let vs heare the conclusion of the whole matter*, (so Salomon concludes his Booke, *I this singula generum*) *Feare God, and keep his Com-*

CR 75

mandements, for this is the whole
 dutie of Man, or (as Broughton,
 and the Vulgar reade it) *hoc est e-*
nim omnis homo, this is all the Man:
 as if Man, til he put off himselfe,
 & put on this feare of God, were
 not a Man at all, and no further
 then he hath put on Christ, hath
 put on true Humanitie; that
 which hee now and of himselfe
 hath, being altogether Vanitie.

CHAP. LXXV.

Mans Vanitie in generibus sin-
gulorum; the vnited forces of
Men in Antiquitie, Vniuersality,
Consent: and first, of the first
Age.

Now, if yee thinke the Case
 is altered by genera *singu-*
lorum,

lorum, and to preuaile with multitudes, *Et quæ non profunt singula, multa iuuant*; the Truth is impregnable, and concludeth Vanitie against Armies, Cities, Nations, Worlds of Men. If thou knowest, saith Learned S c A-
L I G E R, what a Man is, thou mayst easily know thy selfe to be nothing. But I am wont to say that we are not Men, but pieces of Man, of all which together somewhat may be made, not great, of each asunder almost lesse then nothing. Acutely and like thy selfe Great I v l i v s : but D A V I D S Commission is larger, and cuts deeper; All together are altogether Vanitie: whether the Faggot or euerie sticke, an Arrow or the whole Quiuer, the Case is alike, Con-

Exerc. 143.

CR. 75

clusio sequitur deteriorem partem.
 Can a Million of Millions of
 Ciphers signifie any more then
 one Cipher? great store of Stub-
 ble, is but greater store of Fuel
 to kindle the greatest fire: are
 they not so many Vanities?
 are they not so many more Wit-
 nesses of this Vnitie and Ve-
 ritie, that *euery Man is Vanitie?*
 A World of Men are Men, the
 number is increased, to the
 weight nothing added.

This verie name, *The World*,
 is for this cause taken in ill sense.

a 1. Io. 5. 19.

The whole ^a *World*, saith Saint
 IOHN, *lyeth in wickednesse.* And

b Ro. 12. 3.

Be ^b *not conformed to this World*,
 saith Saint PAUL. *Christ prays*

c Ioh. 17. 9

not for the World. *Wide* ^d *is the*

d Mat. 7. 13

Gate, and broad is the way that
leads

leades to destruction, and many there
be which goe in thereat. The infe-
cted multitude, is like a publike
Rebellion. Thou shalt not follow
a multitude to doe euill, is a Legall
Statute. An Epidemical Disease,
a generall Pestilence, is the euill
of the multitude, the more the
worse. If publike assault bee
made against good manners,
wee must cyther hate (it is ^fSe-
neca's speech) or conforme, wee
must cyther bee like the euill,
because they are many, or Ene-
mies to many, because vnlike.

*Antiquitie, Uniuersalitie, Con-
sent*, seeme a three-fold Cord
not to bee broken, a glorious
Triumvirate; yet are but a Tri-
nitie of Vanitie, dealing with
Verity, like those three Romane

Ty-

c Ex. 23.2.

f Sen. Ep. 7.

BR. 75

e, Gen. 4.1.

h Ver. 16.

Tyrants, which proscribed the best Citizens. The first Antiquitie, Vniuersalitie, and Consent, were in *Adam* and *Eue*, which conspired with the *Old Serpent*, and consented together, to make Satans Empire Vniuersall. This lost them Paradise. VVhen their number was increased, *I haue. & gotten a Man* (said his Mother) *from the Lord*; from him indeede, in another sense. And ^h *Cain* went out from the presence of the Lord, and dwelt in the Land of *Nod*, of Vexation and Agitation, a Fugitiue and Vagabond in the Earth. Shee calls him a Man, who proued a Man-flayer; slew Vanitie (so doth *Abel*, the name of the next Man,

Man, signifie) but reserued it
aliue, and nothing else aliue
in himselfe. *Abel* addes to the
number of Men: And how
soone was this Addition sub-
tracted? *Abel* is not able and
strong, but in true significati-
on, Vanitie, and leaues *Abel*
mourning for a Legacie to his
Parents. *Seth* is the next of
Adams sonnes; but how mani-
fold, meane while, was *Caine's*
Posteritie? It was time, when
Enos was borne, for Men to
begin to call on the Name of the
Lord, Vanitie was now so mul-
tiplyed.

CR. 75

Vcr. ult.

But how soone (so vaine a
thing is Man) did these Sonnes
of God mixe themselves with
those Daughters of Men, and
pro-

Ch. 75.
Gen. 6. 5.

procreated *Giants*, Champions of Vanitie? And God saw, that the wickednesse of Man was great in the Earth, and that (behold a full and adēquate Example to this Rule) every imagination of the thoughts of his heart was only euill continually. Here was *Uniuersa Vanitas*, a Deluge of Vanitie, the cause of *Uniuersa Vastitas*, a Deluge of Waters, which made Men to vanish vtterly out of the World. *Antiquitie*, *Uniuersalitie*, *Consent*, a whole World, the *ancientest* World, perished in this Vacuitie, caused by Vanitie.

CHAP.

CHAP. LXXVI.

*Vanitie escapes the Floud, and
drownes the succeeding Ages
before Christ.*

GOD in mercie remem-
bred Noab, a Remnant
was saued in the Arke,
and so Vanitie escaped Drow-
ning, and out-liued the Floud.
I will not, with *Ham*, reucale the
Patriarkes Turpitude, that is, his
Vanitie: But how soone, and the
new World bethought them
with Vniuersalitie, Antiquitie,
and Consent of a Citie and Tower,
to get them a Name? *Egregium*
verò nomen! the name of Babel
or Confusion to this day.

*Abraham is selected (the whole
World*

Gen. 11.

BR. 76

VWorld declining to Wicked-
 nesse) to be the *Father of the*
Faithfull: But to omit the Va-
 nities twice incurred concer-
 ning his Wife; how soone, even
 in his life time, was *Ismael*, and
 his Posteritie by *Keturah*, cut off
 from the promised Hopes; and
in Isaak must his Seed be called?
 In *Isaaks* Posteritie, to let passe
 him whom God hated, did not
Jacobs other Sonnes sell inno-
 cent *Ioseph*, and their Fathers
 Ioyes, in the same Bargaine?
 How cruell were *Simeon* and
Leui? How trayterous were
 they all against the *Scheche-*
mites? How impure *Ruben* and
Indah? How did all their Poste-
 ritie serue a base intolerable
 Bondage in Egypt? How base-
 ly

ly did they behaue themselves, in Murmurings, Lustings, Idolatries, and manifold Abominations, notwithstanding the many Miracles, in Deliuering, Teaching, Feeding, Clothing them; insomuch, that of six hundred thousand Men, onely two entered the promised Possession: Such an Vniuersall Consent of Vanitie was in all that Antiquitie?

Let the Diuine Historie tell you the succession of their Vanities, till ten Tribes were circumcised in a neuer-recovered Schisme from the true Circumcision: The other soone after carried to Babylon, in a miserable Captiuitie; neuer recovering their Pristine Splendour, nor

CR. 76

* Io. 7. & 9.
& 11. & c.Mat. 26. 4.
& ver. 57.* Act. 4. &
5. & 6. &
23. & 24.
& c.

Pl. 147. 20.

nor puritie of their Language. I omit their many Warres and Miseries; but how many * *Councils* (*Nationall*, and *General*, were then the same, the Church being folded in that Nation) against Christ? Was it not decreed in one of them, to excommunicate all that professed Him? in another, to kill Him? in another, they condemned Him: And if any except against the Generalitie, they may take in *Herod* and *Pilate*, which gaue their consent also. Did not the same Vanitie appeare in a conspired vnitie against Christ, in persecuting the * *Apostles*? Yet was this Nation the onely exempt from Vanitie, and Verities onely Peculiar. *Hee shewed*
his

his Word vnto Iacob ; his Sta-
tutes and his Iudgements vnto Is-
rael ; hee dealt not so with any
Nation ; neither had the Heathen
knowledge of his Lawes. GOD
would not take the Childrens
Bread, and cast it to Dogges.
Such were the Heathen in Di-
uine account, Dogges ; the House
of Israel, Lost Sheepe ; both Va-
nitie.

Ch. 77
17. 20

Mat. 15.
24. 26.

Goe now and boast of Uni-
uersalitie, Antiquitie, Consent of
Men, vniuersally, anciently con-
senting in Vanitie.

CHAP. LXXVII.

Generall Councells of Christian com-
bined Forces examined : The

Ccc

cause

CR. 77

cause of their and the Carbolike
Roman Vanitie.

AS for the Times since,
to omit the Combination of Iew and Gen-
tile, in rayſing continuall Per-
secutions againſt Diuine Truth,
Veritie by Diuine Hand preui-
ling againſt Humane Vanitie;
who ſees not, that Councells
haue erred? That Councell hath
decreed againſt Councell? As
the former Nicene, and that of
Ariminum; the ſecond Nicene,
and that of Frankford, and ma-
ny others? And that moſt glo-
rious and reuerend Councell
of Nice, but for one Paphnutius,
had erroneouſly decreed againſt
Priests Marriages? And how
ſoone,

soone, in the best Act thereof, did it in manner vanish, the whole VWorld groaning, and wondering to see it selfe an Arrian? *Atbanasius* against the World, and the World against *Atbanasius*; like *Elias* or *Michaiab* against so many false prophets? Nay, One in the Worlds Theatre against all Men? To say, the Pope gaue not his Consent, and thence grew the Error, is a new Nicetic, not worth mentioning; the true cause, Christ Himselfe giueth, * *In vaine doe they worship Me, teaching for Doctrines, Commandements of Men.* This is that *Wild Vine*, * or *Gourd*, which causeth *Death in the Pot*, I know not how, *Mortale* and *Rationale* being ioyned in the very defi-

CR. 77

* Mat. 15. 9

* 2. King.

4. 40.

Br 77

nition of Man. As for the Popes
 Authoritie, I confesse it furthe-
 reth much, in later Councells
 specially; because as *Every Man*
is a Liar, so his Holinesse is pre-
 dominant; not onely a Man,
 which (they say) is proued by
 the Porphyrie Chayre; but
 ὁ ἀνθρώπος τῆς ἀμαρτίας, *that Man of*
Sinne, the Sonne of Perdition, el-
 dest Sonne of him that is *the*
Father of Lies. And when Coun-
 cells are subiected to this one
 Man (whosoever be Caiaphas
for that yeere) is it possible they
 should erre, which can so easily
 haue the holy Spirit sent from
 Rome in a Boxe?

And although former Times
 esteemed the Councell, as the
 Church representatiue, of farre
 greater

greater power then the Pope;
and the late Councell * of Con-
stance deposed three Popes (the
Romish Church had then a Cer-
berian Head) *Benedict, Gregorie,*
and *Iohn*; decreed the Authori-
tie of the Councell aboue the
Pope, and created a new Pope,
Martin the fifth; and although
the Councell of * *Basil* ratified
the Councells preeminence a-
foresaid: yet the Councell of
Lateran, vnder *Leo* the Tenth,
reuerfed it; and the late Coun-
cell of *Trent* solemnely decreed
a Supplication to the Pope, for
Approbation, basely subiecting
themselves to Papall seruitude,
and that openly: for who doubts,
that the Popes spirit had ruled
all before? And this Power of

Ch. 77
An. 1414.

* Con. Bas.
Sess. 33.

Con. Lat.
Sess. 11.

Con. Trid.
Sess. 25.

Ch. 77

* Bell. de
Concil. l. 2.
c. 17, 18.

the Pope, simply and absolutely
above the vniuersall Church, and all
Generall Councells, is *serè de fide*,
well-nigh an Article of Faith;
neither * can this All-can Man
subiect himselfe to a Councell. Thus
Cardinall Bellarmine.

C. Esp. com.
Tit. 1.

And what needes then any
Councell at all? Or what need-
ed the Popes to erect so many
Bishopricks in Italy, that the
Italian Faction, guided by their
Pope, might preuaile in all
Councells by pluralitie of Voi-
ces? *Hac illa est Helena* (Espe-
caus, one of their owne, affirms
it) *qua nuper Tridenti obtinuit*.
But I may not wade into Con-
trouersies: it is apparant, whe-
ther the Pope, or the Councell,
Man or Men, in that best state,

Un-

Uniuerſa Vanitas, they are altogether Vanitie. A Councell of Holy Men, a Parliament of Politike Men, an Armie of Warriours, a World of Nations, all are Men, and all Men are altogether Vanitie.

The Scripture prophesieth, and hath foretold the Combination of all sorts of Men in the Raigne of Antichrist. As the whole World in manner went after the Deuill in Heathenish Impieties before Christ; so in the later Ages of the World, Babylon is said to *make all Nations drink of the wine of the wrath of her Fornication*. A Beast rising out of the Sea, receiued power of the Dragon; and all the World wondered after the Beast: And they wor-

CP. 77
17 19

Reu. 14. 8.

Re. 13. 3.

CR. 77

Verse 7, 8.

Rhem. in-
not. 14. 2.
Thess. 2.

shipped the Dragon which gave power unto the Beast, and they worshipped the Beast. And it was given unto him to make Warre with the Saints and over-come them; and power was given him ouer all Kingdoms, and Tongues, and Nations. And all that dwell in the Earth shall worship him, whose Names are not written in the Lambes Booke of Life. Our Aduersaries, which so much vrge *Visibilitie* and *Succession*, yet grant that the great Antichrist shall abolish the publike exercise of all other Religions true and false, and pull downe both the blessed Sacrament of the Altar, and the Idols of the Gentiles, and Sacrifices of the Iewes, and all kind of religious Worship, sauing that which must

must bee done to himselfe alone. Thus shall he rule over the whole World. And the Antichristian reuolt shall bee from the Catholike Church. So *Perrine*; in the time of Antichrist there shall bee no Sacrament in publike places: so *Acosta*; the Priests lamenting, the Church doores destroyed, the Altars forsaken, the Church emptie, because there are none to come to the Lambes Solemnitie. Now apply this to Rome and the Papacie, which Our Authors haue done, and you shall see the Reason (which they see not, because they are *drunken with this Wine*) of the so much gloried *visibilitie of their Church*, and the objected *inuisibilitie of ours*; the U-

ni-

CR. 77

Per. in Daniel, p. 714.

Ac. de Tép. Nouf. l. 2. cap. 15.

CR. 77

Reuel. 12.

universallitie of Humane Vanitie.
 Men prevailed in publike against
 the Scripture by their Traditions,
driving and persecuting the
Woman into the Wildernesse; till
 now in later times God hath
 sent forth his Servants, not to
 preach a new Truth, but to re-
 new that which by Men had
 beene long captiued in and by
 mistie Mysteries, strange Lan-
 guage, Humane Policies, Po-
 pish Ambition, and Heathenish
 Superstition; and so to recover
 the Church by degrees from her
 long ouer-spreading Leprosie.
 The Vanitie of Man was the
 Mother, is the Nurse of Pope-
 rie; & this is the Characteristicall
 difference betwixt vs and them;
 We appeale to the Truth of God
 in

in all cases of difference, challenging the Inheritance by the last Will, and hauing recourse to our Fathers written Testament (as *Optatus* speaketh against the Donatists:) they serue and observe Christ, by the Precepts of Men; alledging I know not what *Nuncupatine Will*, and vnwritten Traditions. And for Antichrist, they are like the Men which dwelt at the Catadupes or Falls of Nilus, which by hearing, lose their hearing, and can see no Wood for Trees, in the Thickets whereof they are intangled.

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*Optat. l. 5.
cont. Parm.*

CHAP.

BR. 78

CHAP. LXXVIII.

*The Vanitie of Armies, Nations,
Cities, Worlds.*



OF the Vanitie of *Armies*, all Histories are Evidences; some scarred away with a noyse, as the *Armites*; some killing themselves, embroyled in Mutinies, as the *Madianites*; some by an Angell, as *Senacheribs*; some by Famine, as that of *Cambyses*; some by Pestilence, or other diseases; and most by the Sword, which deuoures on both sides. The very *Armes* of Armies is *Death in a bloodie Field*, that is, the Vanitie of Men; where (by a worse eruption then that of *Hecla*, or that of

2. King. 7. 6
Iudg. 7. 22.

of *Aetna*, or other fierie Hills) the fire of Hel hath seemed to break forth into the earth, to the Confusion of Mankind; Men proving Beasts and Devils in mutuall Destructions and Desolations. Euen the iustest and holiest Warre hath a bloody Character: *Dauid* might not (because a Man of Blood) build the Temple: and Man is Vanitie, which only by sheading of Blood, can preserve his Blood from being shed. But for Armies, *Xerxes* (which led the greatest that better Histories mention) is fittest Witnesse, both in the base Dissolution thereof, and his cowardly Flight; and also in those teares which hee shed, beholding his World of Men in Armes together,

Ch. 78

87. 1. 3

CR. 78

Esay 40. 17

ther, that within one hundred Yeeres there would not be one of them suruiuing.

For Nations, *Esay* hath said, and wee before out of him, *All Nations before him are as nothing, and they are counted to him lesse then nothing and Vanitie.* It were an easie thing to make a Catalogue of Nationall Vices, and to muster before you the Asian Luxurie, American Fumes, African Perfumes, Persian Delicacies, Punike Perfidie, Cretan Lying, Egyptian Superstition, Turkish Idlenesse and Insolence, Irish Leuitie, French On-sets, and Italian Jealousies, Blasphemies, Hypocrisies, Othes, Curses, the drunken Dutch, the Merrie Greeke, the Vsurious Iew, the Proud

Proud and Complementall Spaniard, the English Fashionmonger, &c.

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But I had rather let you see representatiue Nations in Cities. Yet what needed Cities, if Men were not Vanitie? or Walls of safetie, if one Man sought not, another feared not, the ruine of Man? And therefore Conscious Cain was the first Founder of a Citie. As for Multitudes of Men therein, they are as the manifold Pillars of Smoke ouer the Citie, which combine into one foggie mist, or as in the Plague-time, cause greater Vanitie by mutuall Infection and Contagion. Look to their Mysteries and Companies; and are there not two Companies, (and yet

Gen. 4. 17.

CR. 70

Tert. de
spectac.

yet no Companies) Vsurers and
 Sacrilegious, the greatest?
 Look to their *Theatres*; if wee
 will not with *Tertullian*, brand
 them, for *Sacraria Veneris*, insti-
 tuted as the Devils Pompe, and
 for his Superstitions and Lusts,
 who there possessing a Woman,
 answered, *Inueni in meo*, (I con-
 fesse, there is some difference
 twixt our Playes and those of
 Heathens, in respect of a named
 Idoll or Superstition; but o-
 therwise his Arguments, most
 of them attach ours, aswell as
 theirs, and in some prophane
 abuses of holy things, ours are
 worse then theirs) we may safely
 and boldly say thus much, that
 they are the publike Sinkes &
 Confluence of Idlenesse, and
 too

too too frequented Schooles of Vanitie; Where our Gentry, which leaue their Countrey Habitations, to infest the City, spend some of their houres, to bee instructed in the Arts and Mysteries of Secular Vanity; and passe their vnprofitable liues in a Dreame. But they doe not intend Holinesse, when they goe to a Play! their scope is that mirth which wee call Vanitie, arising from sinnes, represented in **adulterated* and fained action: nor need they Recreation which are alway idle.

Now for publike Courts, *O Curias hominum, O quantum est in rebus inane!* There, indeed, are the Thrones for Iudgement, but we will not looke so high. And
D d d would

* So Tert.
And Hypocrita
signifieth an
Hypocrite
& a Stage-
player.

CA. 78

would G O D Vanitie might neuer perch so high, that in a Court of Graue Senatours, wee might suppose there should present themselves an Assembly of Graue Seniors, (vse the Greeke word if you will) and with all milde insinuations (*the poore speaketh with Prayers*) beseech, that They would appoint some time at their owne best leisure, when some of Them deputed to this Businesse, might heare the others Grievances, in a Case which the Law of G O D in both Tables, and of M A N in both Courts, exacted. This (what *Diuano* would haue done it?) is too weightie, it must be considered of further, and with a *Deferendo*, they are dismissed!

Ima

Imagine this; and imagine Men themselves, so vaine as to feare to heare, to examine, lest (the force of Light is such) they should also bee equall Iudges against their owne Iniquitie; *Iudices, contentes rei!* when They will doe nothing, they will take leisure to consider, whether They may consider at leisure: the Other must bee put off till afterward! *Dic mihi quando Cras istud veniet?* Or to speake as to Marchants, *Numquid apud Partbos Armeniisue latet?* (I will not say that from the *Indies*, they haue since had diuers Returns) Or to speake as to Citizens, *Cras istud quanti, dic mihi, possit emi?* Is it shipped in some Bottome for the *Straites*, and hath met

CR. 78.

Martial.

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with some of Algier Purchasers, which haue taken or sunke it; howeuer; this *deferre, auferre est*. This I haue propounded as an imaginarie Case to be discussed, you may (if you will) passe it ouer as a *Dreame*, which I haue *seene in the dayes of my Vanitie*: for waking Men, because they are Vanitie, may refuse to doe Iustice: but to heare; that at leisure, and to be themselues selected Arbiters in their own Case, and yet reiect it, you will easily grant is but a *Dreame* and *Vanitie*. It is time now to awaken, and visit their Temples. They are full and frequented; but are not the former *Sacraria* more? Many resort to them ! but is it not to see and to bee seene? to see and

and heare Fashions? and which is worst, they see, and do; heare, and doe not. Once, *Cities; Nations, Armies*, all are Men, and *Euery Man at his best state is Vanitie.* If you should instance in a whole *World*, in diuers *Worlds*, *Alexander* would with his teares prooue the Vanitie of them all; who hearing the Philosophers Opinions of many *Worlds*, wept at the smalnesse and flownesse of his Conquests; as if the *World* had not beene Morcell bigge enough for that vaine ambitious appetite, which then would haue beene as sicke for new *Worlds*, as hee had beene eager of this.

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CHAP. LXXIX.

*Mans Vanitie best knowne by the
price payd to redeeme it ; the Ne-
cessitie, Nature and Order of our
Communion with Christ the se-
cond ADAM.*

IF yee receiue the witnesse
of Men, the witnesse of
God is greater. Hee that
will thorowly see the Vanitie of
Man, of all Men, of all Men
in the best state, let him looke
vpon Him that is more then a
Man, *God manifested in the flesh*;
there shall hee haue an *Ecce ho-
mo* indeed, and in that Glasse
shall hee best see the Quantitie,
the Qualitie, the Vniuersalitie of
Mans Vanitie. *The Word was
made*

made flesh: He took not the person of a Man, as the Nestorians fancie; but that he might in one person represent all Man-kinde, and deriue the benefit of Redemption to the whole nature of Man, in his Incarnation He assumed that Nature: the Person of the Word remayning what before he was, did take and Hypostatically assume the Nature of Man, the Seede of Abraham, the Principles of our Nature, which his Humanitie subsisted not by Humane personall subsistence, as in other Men, but in the person of the Word. One Nature assumed not another Nature (then had all the Persons equally and wholly communicating in that Indiuiduall Nature, beene

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Incarnate) nor did one Person
 assume another Person, lest the
 benefit should in that Person
 haue staid: but the Person of
 the Sonne, in Nature God, tooke
 the Nature of Man, and with-
 out change of the God-head
 into Flesh, or alteration of the
 God-head in the Flesh, or con-
 fusion of the God-head with
 the Flesh, *The Word was made
 Flesh.*

Farre be that Blacknesse of
 more then Satanicall Blasphe-
 mie from me, to search for Va-
 nitie in Him, who proclaymes
 Himselfe the *Veritie*. But our
 Vanitie is best scene, in this price
 payd to redeeme it; *Hee that
 knew no Sinne, being made Sinne
 for vs, that we might be made the
 Righ-*

2. Cor. 5.
 vlt.

Righteousnesse of God in him. We are by nature the sonnes of Adam; of whom, by naturall Generation we receiue at once to be Men and Sinners; and wee grow as wilde Branches out of that wilde Vine, fructifying (as is said) wilde Grapes. The sonnes of God haue Gods owne naturall Sonne, as a second Adam, from Heauen; whose Race and Progenie they are, by spirituall Regeneration: Hee is in vs, to the deriuation of a better life, as the Vine in the Branches, which are inoculated and incorporate by Heauenly Husbandrie into it: and wee in him, as the Branches in that Vine, whence they receiue a new life; that life which is according to Godlinesse, by Saint Peter

ch. 79.
a 2. Pet. 1.

4.
b 1o. 14. 19

Peter called the ^a Participation of the Divine Nature; and ^b because he liues, we liue also.

c Rom. 8. 9

d Eph. 5.
3o.

e 1. Io. 3. 3.

The Communion wee haue with Him, is three-fold; first, of Nature, whereby He is *Flesh of our Flesh, and Bone of our Bone*; and so all Men haue communion with him: the second, *Spiritually*, and hee which ^c hath not the Spirit of Christ, is none of his; and by this Spirit of the Sonne being incorporate into Him, wee are ^d Members of his Bodie, of his Flesh, and of his Bones: the third, in Glorie; ^e When he shall appeare, we shall be like him, for we shall see him as he is. These are subordinate, Nature to Grace, and Grace to Glorie. As Adam is in vs as an originall cause of
our

our Nature, of Sinne, and of Death; so Christ, hauing *Adams* Nature as we haue, (the Procreation by Masculine Seed, manner of Subsistence, and vicious Accidents, excepted) hath from the *Fountaine of the God-head*, stored that *Cisterne of the Manhood* with *fulnesse of the Spirit*, that so he might be to vs a *quicken-
ing Spirit*.

His * Spirit quickneth; that wherewith he quickeneth, is his *Flesh*. & *God giues not the Spirit by measure vnto him*; not that his *Humane Nature* is capable of *Infinitenesse*, but is that *Cisterne* into which that *Fountaine of Deitie* euer floweth and ouerfloweth, that of *his fulnesse* wee may receiue *Grace for Grace*.

^b For

CR. 79

f 1. Cor.
15. 45.

* Hook. &c.
Pol. L. 5.
§. 56.

g Io. 3. 34.

h Io. 17. 19
Br 79

i Io. 19. 1.
k Gal. 3. 16.
l Eph. 2.
m 1. Cor.
12. 12.

^h For our sakes sanctified he himselfe, giuing as God, and taking as Man, in that Treasurie of His Humanitie, the *Treasures of Wisdom and Knowledge*; so to deriue to vs Benediction, by communion of His Spirit, as *Adam* doth Malediction, by communitie of Nature. And because Wee are with Him *one* ⁱ Vine, *one* ^k blessed Seed, *one* ^l Temple, *one* New Man, *one* ^m Christ; therefore we communicate with Him; partly, by *Imputation*, his Doings and Sufferings, actiue and passiue Righteousnesse, which were inherent in Him, being imputed to vs as the members of that Head; and partly, by *habituall and reall infusion*, as when Grace is inwardly bestowed while we are on

on Earth, and afterward more fully, both our Soules and Bodies made like to His in Glorie. The first thing infused, is the Spirit, *as the Seed of God*, and beginning of Life, without which *wee are dead in Trespases and Sinnes*, altogether Vanitie; and then first Vanitie begins to vanish in Man, when the Spirit of Truth vnites him in that Communion of Saints to that true Vine. Hence onely, hence is all our Veritie, the * same Spirit which anoynted the Blessed Soule of our Sauour Christ, so formalizing, vniting, and actuating his whole Race; as if both Hee and They were so many Limbes compacted into one Bodie, by being quickened

* Hook. ubi
sup.

CH. 80

ned with one and the same Soule.

CHAP. LXXX.

Christ, the intarnate Veritie, giues first and onely vanishing to Mans Vanitie ; and how the same is communicated to vs.

BVt wherefore is this Digression? Nay, no Digression! but that wee might see the cure of Vanitie, (without which knowledge, it were meere Vanitie to know our Vanitie) we see not onely the Fountaine, the infinite Mercies of God; the Cisterne, God hath giuen to vs eternall Life, and this Life is in his Sonne: He that hath

*hath the Sonne, hath Life ; he that
hath not the Sonne, hath not Life ;
and the Meanes, whereby Wis-
dome built her House, and hewed
the seven Pillars of the Church,
by being built Himselfe, and
made a Bodily Temple; that He
communicating with vs in Na-
ture, might make our Nature
capable to receiue both that Im-
putation, whereby He is made
vnto vs Wisdome, Righteousnesse,
Sanctification, and Redemption ;
and that Infusion, whereby wee
bring forth the fruits of the Spi-
rit : In both which, is both a
Merit for Imputation (He died
for our Sinnes, and rose againe for
our Iustification) and a * Vertue
goes out of him, to cure vs, which
are * αἰματι, planted together with
him*

Ch. 20

* Lu. 8. 46.

* Rom. 6.
5, 6, 8, 11.

38. 11. 1
Ch. 80

Eph. 2. 5, 6.

Ph. 3. ult.

him into the similitude of his Death and Resurrection, our old Man being crucified with him; that being dead with Christ, we may also live with him, dead vnto sinne, and aliue vnto God by Iesus Christ our Lord. For when wee were altogether Vanitie, or in the Apostles Dialect, dead in sinnes, he quickened vs together with Christ, and hath raysted vs vp together, and made vs sit together in heavenly Places in Christ Iesus: Now in Him, as our Head, raysted out of the Waues and Gulfe of Death and the Graue; after, with Him, when He shall rayse our vile Bodies, and fashion them like to his owne glorious Bodie, according to the mightie working, whereby he is able to subdue all things to himselfe.

This

This may hereafter proue
the Subiect of another Taske;
That as here I haue shewed the
Fall and Vanitie; there I may
shew the Resurrection and Ex-
altation of Man; the Grace, and
some glimpses of Glorie vouch-
safed by the Great Creator to
this vnworthie Creature, this
Microcosme of Man. In meane
while, let vs see our owne Vani-
tie, not weighed in the corrupt
Ballance of partiall Reason, but
in Diuine Computation; who in
His loue seeking to recouer vs
from our Vanitie, in His Wis-
dome found This the Onely
Meane, That the Sonne of God
should become the Sonne of
Man, to exalt the sonnes of Men
to this Prerogatiue, That they
| E e e should

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Ch. 21

should be called *the Sonnes and Heires of God.*

CHAP. LXXXI.

What our Lord did, and suffered, to effect and purchase this our Redemption from Vanitie; his Humiliation in his Incarnation, Birth, and Life.

CH R I S T S Humiliation is our Exaltation. Let vs take a brieft view of that which might astonish Angels; the substance and circumstances of this Humiliation: That He being *in the forme of God, thinking it no Robberie* (for it was Nature) to be *equall with God, did exinanire se, tooke vpon him*

Ph. 2. 6.

him the forme of a servant: That the Creator should become a Creature (though an Angell, or some new Creature, more glorious) were a great Gulfe, which no created Vnderstanding could measure; the infinite dis-proportion betwixt the Maker of all Things, and being made any thing. But that He should reiect *Angels*, and take the Seed of ABRAHAM; That He should be made lower then the *Angels*, who is God ouer all; *ο θαυματοποιε ! Ο αμανδα & αμιρανδα dignatto !* That He would be Conceiued, which is the vn-created Wisdome! in the darke Prison of the Wombe, which is the Light of the World, and fills Heauen and Earth! and that of

ER. 81

Heb. 1.

Ch. 81

*a Woman, the weaker and first-sin-
ning Sex, who is the Holy One,
the Power of God ! That He
would be Borne, which beareth
all things ! the Lord of all, of a
lowly Hand-maid ! in fulnesse of
Time, which is Infinitenesse and
Eternitie ! in the Night time,
who is the Sunne of Righteous-
nesse ! in the Winter, which giues
Life and Heat ! in a time of
publike Taxation, which is Lord
of Lords, and King of Kings !
and that not at Rome, the Lady
of Nations, nor at Ierusalem, the
glorie of the East ; but at Beth-
lehem, the least of the thousands of
Iuda ! not in a Palace prepared,
(as the Porphyrogeniti had in
Constantinople) not in a chiefe
Mans , not in His Mothers
House,*

BR 21

House, but in an *Inne*; not in the best Roome, not in any Roome of the House, but in a *Stable of Beasts*! not attended there with a Royall Guard, but with *Ioseph*, *Marie*, and the *Beasts*! nor adorned with Robes, but first *Naked*, after, *swaddled in Clouts*! nor stately Enthronized, but layd in a *Maunger*! nor his Birth proclaymed by the Kings at Armes, or principall Heraulds, but by poore *Shep-
beards*!

That the W O R D should be an *Infant*, not able to speake a Word! that L I F E should bee mortall! that P O W E R should be subiect to a poore Carpenter! that the L O R D of the *Couenant* should be circumcised! that the

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GOD of the Temple should
 bee presented in the Temple!
 that WISEDOME should bee
 instructed, INFINITENES
 should grow in stature! that the
 FEEDER of all things should
 bee fed! that all these are Præ-
 ludes, and but the beginnings of
 his Sufferings, wherein *He paid*
that hee neuer tooke, and the cha-
 stizement of our peace was upon
 him! But how soone, and Herod
 makes him flee into Egypt, and
 liue an Exile in a strange Land?
 At his returne hee dwells at Na-
 zareth, in Galilee of the Gentiles,
 and there is accounted *Iesús* the
 Carpenter, vilipended with al his
 Kinred; when he enters into his
 Ministerie, going about, preach-
 ing & doing miraculous works;

Marke 6.

is presently assaulted with fortie dayes fasting and temptation; hath not a *House* to repose him, not *Money* (he is fayne to borrow of a *Fish*) not *Friends*, the whole Nation against Him; not forced to this, but voluntarily yeelding himselfe to all these Humiliations, to expiate our Pride; to these annihilations, to purge out our Vanitie; yea, further then all this, he humbled himselfe, and was made obedient to the Death, Mortem autem Crucis.

Ph. 2.

CHAP. LXXXII.

His most most admirable, vnspokeable Passion.

That Life should dye, is strange; stranger, that the Giuer of naturall

Ch. 82

Gal. 3.
Wisd. 8.1.

Life should dye an vnnaturall Death, that the *Lord of Life* should dye by the hands of others, a violent Death; strangest, that Hee which is *blessed for ever*, should die a *curst death* (he was made a *Curse for vs*) that He which *sweetly ordereth all things*, should dye a bitter Death; that the *Lord of Glorie*, the *brightnesse of his Fathers Glorie*, should dye a shamefull Death: more then most strange it is, that he should suffer this at the hãds of Men. A Man, God & Man, coming and becomming a Man to saue Man, by vnmanly men to be spoyled of his Manhood, and his Humanitie to be cancelled, the Body and Soule diuorced, by inhumane Men; yea, by holy Men, at a holy Time, in the holy Citie,

in

in the sacred Seats of Spiritual & Secular Iustice: O Monsters of Men which did it; nay, O Man a Monster, for whō such satisfaction in truest Iustice was required! Would a wise Phisician, nay, Wisedoms selfe, haue bin at charge of so costly a Medicine for a disease casily curable? Vanity it then had beene in Him, which now is the greatest argumēt of vanity in Vs.

Bernard.

Imagine thou now seest him assaulted like a Thiefe, betrayed with a kisse, and that of his own Disciple, Steward, Apostle; bound, insulted on, posted from *Annas* to *Caiaphas*, from him to *Pilate*, thence to *Herod*, frō both to the Crosse; the Buffettings, Spettings, Mockeries, the Iewes *Crucifige*, & preferring *Barabbas* before

CR. 82

Psal. 22.
24, 17.

before him; *Peters* forswearing him; *Pilates* Whipping to an *Ecce homo*; the Souldiers Geniculations, thornie Coronation, and ludibrious Gesticulations; the heauie burthen of his owne Crosse, the stripping him naked, the piercing of his hands and feete, the racking of his limbes till all his bones were out of ioynt, til all his bones might bee told, their parting his garments, their crucifying him in the midst (as a Ring-leader) betwixt two Theeues; the Thiefes vpbrayding, the Priests mocking, the peoples nodding & mowing, their merciles gazing, their ludibrious sport at his cry, and inuerting the plaints of his agonie, their Gall and Vineger. Here ye haue indeed an *Ecce homo*.

mo. Behold, God comes and becomes a Man; nay, *Ecce vix homo*, an Infant, not a Man; behold Him after a Man, but *vir dolorum*, a Man for Sorrowes worse then a Man; behold him in *Pilates Ecce Homo*; and did ye euer behold such a Man? stay a while and behold, *Ecce non homo*, his Humanitie is diuorced and rent in sunder by Man for Man.

O the inexpressible smarts of that Temple of Deitie, that sacred Bodie! But O, the Soule of Sufferings, which his Soule then suffered! His Agonie before in the Garden; in the darkenesse of Night, when others sleepe; when his Disciples cannot, with compassion, forbear sleepe, Hee is awake to
bit-

Ch. 82

Bh. 82

bitternesse, His Soule is heauie to Death, *Hee offers vp strong Crying, and Teares,* and in that cold Night (which required a Fire within doores) Himselfe feeles a Fire in His Bowells, that melteth Him into Drops, *many and great Drops of Bloud.* On the Crosse He is three houres silent, and then *cryes out;* that which not onely expresseth the inexpressiblenesse of His Soules Passions, but might haue melted all Bowels into Compassions, which yet are impassionate; nay, which in a Passion of scorne and mockerie retort His griefes. Alas, it is not, that vaine Men haue thus farre vanished from Humanitie; but, *My God, my God, why hast thou forsaken me.*

O

O Vanitie of Man! vnspeake-
able Vanitie! which makes the
Father, in regard of comfor-
table and ioyfull Apprehension,
suspend for a time those sweet
Rayes of Diuine Splendour,
and as it were to vanish from the
Onely begotten, Onely beloued
Sonne, and in an vnknowne man-
ner to forsake Him, whom whol-
ly He did not, cannot forsake.
O the height, the depth, the breadth,
the length of Mans Vanitie, which
but by such Sufferings, the
Death of God, cannot be cu-
red! *O the height, the depth, the*
breadth, the length, the loue of
Christ, which passeth all knowledge;
that would thus die, thus vanish
from Humane Life; thus vanish
from wonted Sense and accu-
stomed

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Br. 83

stomed Ioyes of his Fathers
 Presence; thus vanish into the
 Graue, and hide Himselfe in a
 borrowed House of Death, to
 cure the Vanitie of Man! But
 O Mans Vanitie, which did in-
 flict it, and was wholly sence-
 lesse of it!

CHAP. LXXXIII.

*The incompassionate Vanitie of
 Man, by whom and for whom
 hee suffered; The Sunne, and
 Ayre, and Earth, Stones, and
 Graues lesse senselesse. Man: Hel-
 lish peruertering Christs Passion
 for sinne, to increase of sinne.*



He S V N N E saw this
 and fledde, (O blacke
 and gloomie day) and
 goes

goes backward with *Shem* and *Iaphetb*, or shrinkes in himselfe with horroure; hides himselfe in a mourning Mantle of blacke, to *hide his Fathers nakednesse*, those indignities which the Sunne of that Sunne then suffered: Men, meane whiles, through the inner darknesse of their hearts, remayning senslesse and vnmooued with that exterior and sensible. The EARTH, common Mother of Man, shakes and trembles to see such a Gyantly Issue, truly and indeed (without Poeticall Figment) fighting against God. The very STONES, hard stones, are touched with remorse, are vexed with indignation, and split themselues with relenting horror, in the rending
of

Ch. 83

of the Temples Vaile. Yea, the GRAVES, Habitacles of Rottenesse, and Thrones of Death, put on Life, to see the Lord of Life put on Death; and send out their dead Prisoners to attend his blessed Resurrection. What ayled thee, *O Sunne*, that in the midst, heate, and height of thy journey, when the *Moone* exacted her *full* beneuolence, thou wast Eclipsed? what Feuer and shaking Agonic surprized thee, *O Mother Earth*? And thou *Temple-Vaile*, why didst thou rend thy selfe, and vnuale thy sealed, concealed Mysteries? *O Graues*, what, are you now become Vanitie, and not able to hold those Captiues which cannot resist? What is this new
 Con-

*Confusion ? Natures Fore-man
shuts vp his Shop, Religion a-
bandons her House, Death runs
out of the Graue, Stupiditie it
selfe in her stupidest Creatures
Stones and Earth, proues sensible;
only Man is Vanitie? Let Eccho
answere, Man is Vanitie.*

The God of Nature, of Reli-
gion, of Elements, Lord of
Life and Death, in Passion for
our Recouerie, drawes these
things into Compassion, and the
whole Creation groaneth and traue-
leth in paine together. But Man is
altogether Vanitie; his Sinnes
were the Nayles, the Whips, the
Thornes, the Wounds, the All of
His sufferings (God laid vpon him
the iniquities of vs all, and our ini-
quities laid all this vpon Him)

F f f

and

Ch. 83

Rom. 8.22.

Esay 53.

CR. 83

and yet Man after all this is Vanitie: yea, doe not the most of those which beare his Name, like *Retayners*, beare themselves on their Lords worth to all outrage? Men, by vertue of this Passion, hoping to bee saued as well as the best, though they liue as ill as the worst, runne into all excesse of Ryt: as if Christ had giuen his Bloud to procure for them, and purchase to them a Licence and Indulgence for sin. With reuerence to our blessed Redeemer bee it spoken, The Thiefe makes him the Receiuer; the Adulterer, his Bawde; the Usurer, his Broker; euery Man the Patron of his Iniquitie; whiles he sinnes the bolder, presuming of Gods mercy in Christ, making

*a league with Death, and a conenant
with Hell, which hee seales with
the Bloud of Heauen. As Adam
excused, The Woman thou gauest
me; so his vain Posterity pretend,
the Man which thou gauest for
me; and in lightest Vanitie, and
deepest Wickednesse, makes
God the Authour, and Christ
the Aduocate of their sinnes, by
turning his Grace into wantonnesse.*

Nay, how doe the most of
men act this Tragedy daily, and
*before our eyes, (wee may vse
Pauls words to the Galathians in
another sense) Iesus Christ is eui-
dently set forth, crucified among vs?
O Vanitie of vainest Vanities! O
Villanie of Villanies; irrecoue-
rable (impenitent) Damnation!
That the Remedie, so Diuine a*

BR. 83

D. T.

remedy should be peruerterd to a Disease, such a Disease ! that that which Gods Wisdome & Goodnesse had appointed to cure, should, by Mans Vanitie, bee made a Couer, a Recouerer of sinne to greater strength and vigour ! O worse then Deuill ! O Man ! Thus *Hypocrisie bends the knee with ludibrious Deuotions*, and bids, *Haile, King of the Iewes*: *Presumption* puts a reeden Rod and Scepter into His hand ; the *Children of Darkenesse* which thinke none sees them, *buffet him* & bid Him *propbesie* who smote Him; *Prophanenes spets on his face*; *Sacriledge* casts lots for his Garments; *Schisme* deuides his seamelesse Coate, which the rude Souldiers did not; *Popularitie* washeth her

ber hands, but to please Men condemnes Christ; *Bribery, Extortion*; and all kinde of Sinne preferres Barabbas before Him; *Simonie* crucifies Him betwixt two Theenes; *Heresie* rackes His bones and disioyns Him; *Superstition* betrayes him with a kisse, & despights Him with seeming honours; *Apostasie* (without Repentance) forswears Him; and Gallantrie with laughs and scoffes crucifies him afresh, and teares (O cause of teares!) His nailes, sides, flesh, hands, heart, and all his members asunder.

O CHRIST, only Verity which sufferedst so much Vanitie of Man, with Man, for Man, by Thine All-sufficient Spirit, apply this All-sufficient Merit to

BR. 84

vs; and as Thou hast come vnto vs to pay the price, to be the price of our Redemption; so come into vs, and take possession of thy so deare, so worthlesse, purchase, that we which without thee can doe nothing, are meeere Vanitie, by thee may participate Veritie. And open your heads ye gates, be yee lift vp yee euerlasting doores, that be the King of Glory may come in. Euen so come, Lord Iesus.

CHAP. LXXXIIII.

Of the Verbe or Copula in the Text, why it is not expressed.



And thus haue I ended this Pilgrimage of Vanitie. For as concerning the

the Verbe (*is*) because it is not,
is not expresse (as in the begin-
ning was obserued) wee shall
need to expresse and obserue the
lesse. Is not this a Mysterie, that
the *Copula*, the principall Verbe
is wanting? is it because hee
speakes of *Vanitie* a defect, that
here is a proportionable defect
of the Verbe? or is it because
Man is altogether *Vanitie*, and is
not; that the word which signi-
fies *to be*, is altogether vanished?
or is it because this *Vniuersa Va-
nitas* hath swept away^r with it
whatsoever is significative in *be-
ing*? or is it because there needs
no *Copula* betweene *Vanitas* and
Home, they naturally concurring
& being conuertible with each
other, that, as *Mortale*, so *Vanitas*
Fff 4 might

Ch. 34

might be expressed in the definition of Man? Or is it because a *Copula* cannot containe this Sand, detaine this Vapour, and sustaine to view, in so swift a Current, this flying Shadow? Or is it because *Homo* is *animal Rationale, Mortale*; and this *Mortale* expresseth the reason of *Rationale*, and shewes him to be a Not-being Being, *Ens rationis*, a Being in Reason and Vnderstanding, to be vnderstood, rather then expressed? Or hath this *Mortale*, like the leane Kine and lanke Eares in *Pharaohs* Dreame, deuoured this principall Verbe, and yet remaines but *Mortale*, as *Ill-fanoured* and vaine still, as before? Or is it because Man is
not

not *Ens*? for *Unum*, *Bonum*,
Verum, are convertible with
Ens; and Man is neither *Ve-*
rum, in true vnderstanding;
True (for Every Man is a Liar;) ¹¹
nor *Bonum*, to the Will, a de-
sirable Good (euerie Man is
a sinner;) nor in himselfe, *U-*
num, One, which is *Vanum* (that
opening Letter hath opened a
vanishing Passage) And how
can he be *One*, which is two in
composition, a Body and Soule?
which Sinne soone made two
in Diuision, seuering them from
God, and each other; both of
them afterwards innumerably
vanishing, till Grace or Venge-
ance recollect them? Or is not
(*is*) expressed, because Man is
Vniuersa Vanitas? was, *is*, hath
beene,

BR. B. J.
+ 8. 20

H. J. L. J. H.

48.
BR. 84

beene, shall be, in all Moods and
Tenses of Vanitie, which one
word cannot expresse? Or is
it because Man is like *Hercules*
in *Bisio*, is and is not Vanitie?
If his Humanitie be all, all is
Vanitie, vanished, ruined: but
if Christ comes and finds this
wounded, spoyled, vanished
Man, and potres the Wine of
his Bloud and Oyle of his Grace
into him, he then ceaseth to va-
nish, and recouers from his Va-
nitie? Either way certaine he
is not, in regard of the present;
not a Man, if meere Man, but
the Dregs, Shaddow, Carkasse,
Vanitie of himselfe: if a sound
Christian, he *lives by Faith*, but
Vbi vides non est fides, Faith is the
substance of things (not now sub-
sisting

Heb. II. I.

sitting in vs, but) hoped for, the
evidence of things not seene: he is
saued by hope; but hope that is
seene, is not hope. He therefore
desires to be dissolued, not to be
this Man; that when hee hath
put off these Ragges, hee may
put on those Robes of Immor-
talitie, which are future, and
therefore now are not.

Ch. 25

Rom. 8.

Ph. 1.

CHAP. LXXXV.

*Of the two Aduerbes, Verily, and
Selah.*

OF the two Aduerbes,
Veruntamen and *Selah*,
I haue spoken alreadie
sufficiently, in the beginning,
and in the whole progresse of
this

Ex. 85

Pl. 37-35,
30.

Ver. 39.

this Booke, which shewes (and the Aduerbes doe the same) the vniuersall Veritie and preuailing validitie of Mans Vanitie. Seeme *Man neuer so great in power, and spreading himselfe like a greene Bay Tree, Veruntamen (verum est tamen) yet he passed away, and to he was not; yea, I sought him, but he could not be found. Verily, Euery Man, at his best state, is altogether Vanitie. But the saluation of the Righteous is of the Lord, he is their strength; the cause why they are not altogether Vanitie.*

Veruntamen, this is true when you began this Booke, and when you end it, you shall find it, by a *Cloud of Witnesses*, not more true, but more confirmed: true, when you begin this Text (the Text

Text begins with *Verily*) and true when you end it; sealed as you see, and deliuered with a *Selah* : A *Maxime*, *maximè* corroborated (so *Tremellius* translates it.) Haue I said, that *Man*, *Euery Man*, *euery Man* at his best state, is, nay, is not, but is *vaine*, yea, *Vanitie*; and which is more, *altogether Vanitie*? *Verily*, it is *Veritie*; I said the truth, and now I say so againe, I recant not; *Selah*, he is so aboue *Ela*, higher in the straine of *Vanitie*, then I can straine my Tune to sing it, you, your Thoughts to conceiue it; *Sela*, *Surely*, in the greatest intension of *Veritie*; *Selah*, *Maximè*, in the greatest extension of *Vanitie*, in a Super-superlatiue; *Sela*; *See*, *Lo*, *Let all see*;

Ch. 25
58 20

CR. 86

see; the more yee looke, the more yee shall find it.

CHAP. LXXXVI.

The Conclusion, with application to the Author and Readers.

ECce me! See, Lo, Behold Me, the Cryer of Vanitie! I dare not challenge a Priuiledge, or Immunitie, no, not in this pursuit of Vanitie; I must acknowledge my Vanitie in the handling it. If I confesse, I preuent your inquirie, not your Censure and Sentence: One Example of mine owne Rule, or Text; I am Vanitie: if I denie it, excuse it, mince it, my Text gain-sayes me;

Dilem.

me; *Veruntamen* (notwithstanding all these Shifts) *Every Man* at his best state (in his best zeale against Vanitie, so farre as he is meere, vnregenerate, Man; and the best is but *Mista persona*; the most, *Persons* indeed, or Visours of Veritie, Mists and Fogges of Vanitie) is altogether Vanitie.

Chap.
28.

Thus I stand sentenced; but let him execute it, that is amongst you without Vanitie. *Homo sum, humani à me nihil alienum puto*: I am a Man; in some things, for Matter, or Manner, perhaps I have erred; *The Foundation*, I am sure, is good and strong; Heauen and Earth shall sooner passe away; and if my *Werke* shall be burnt,

1-Cor. 3. 17

22.83
CR. 86

or suffer losse: yet I know whom I
haue beleued, euen Him that
came into the World, and be-
came a Man, to saue Sinners, of
whom I am chiefe, & confesse my
selfe the vaineſt (which in my So-
liloquies and deuouteſt Meditati-
ons haue ſentēced my ſelfe guilty
of This whole Actiō, though not
in euery particular act of Vanity:
& let not this Confession of my
Cōfeſſions be adidged Vanity)
But he which hath assumed Man
into God in vnity of Person, hath
by efficacy of his Paſſion, by His
death (*mortem autem crucis*) giuen
a deadly wound, applyed a *Mor-
tale* to this *Rationale*, Mortifica-
tion in ſome poore poore mea-
ſure out of his rich rich Grace to
My Vanitie; and this is not Va-
nitie.

nitie. G O D grant that these words which I haue published to others, may bee imprinted in mine owne heart, that while I declayme against Vanitie, I bee not like the Souldier which rayles, rather then fights against the Enemie.

You also, for whose sakes I haue written this, *homines estis*, ye are Men. I plead not so much for your pardon to mee, (which yet I intreat in all my Vanities) as that you would take notice hereby of your owne Vanitie, altogether Vanitie: or rather that God would open your Eyes (otherwise, this Worke to you will be altogether Vanitie) that yee may be inforced to seek to Him, who is *Vniuersa Veritas, The Way,*

*the Truth, the Life, to wash you
 in his Blood from all your Vanitie,
 to guide you in the right
 way of Veritie, to sanctifie you
 in this Truth, and so to bring
 you to Life; in his Light to see
 Light, to see him as he is, and to
 enjoy for ever that blessed Tri-
 nitie, which shal for ever disperse
 & make to vanish all the Clouds
 and mists of Vanitie. AMEN,
 Domine Iesu, Not to vs Lord, not
 to vs, but to this Trinitie in Vni-
 tie, to this only Veritie bee
 ascribed glorie for
 ever.*

AMEN.

ou
ni-
ght
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Tri-
erfe
ude
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not
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